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W_{HITE'S} G_{RAMMAR} S_{SCHOOL} T_{EXTS}

• Bible - N. T. - Comm. & Cr. (1885.)

ST. JOHN'S GOSPEL

WITH A VOCABULARY

BY

JOHN T. WHITE, D.D. OXON.

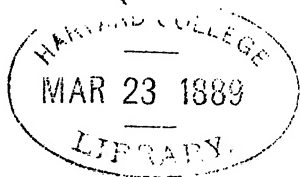
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PRÉFACE.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some of the *Gospels in Greek*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance but that of Eutropius the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with another Latin, or Greek,

word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabulary, however, to Eutropius—which is essentially a book for beginners—the origin is given of those words alone which are formed from other Latin words.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

LONDON : February, 1876.

INTRODUCTION.

OF the personal history of St. John, the fourth and latest of the Evangelists, more particulars are recorded than of that of any of the other three. John was the son of Zebedee and Salômë, and the brother of James surnamed "the Great." His father Zebedee was a fisherman on the Lake of Galilee, otherwise the Lake of Gennesaret or the Sea of Tiberias. Salômë his mother was, according to tradition, the daughter of Joseph, the husband of the Virgin Mary, by a former wife; according to some recent critics, the sister of the Virgin. She would thus stand to Jesus in the relation of half-sister, through Joseph, in the former case; in the latter case, of aunt; while her sons, James and John, would occupy for the same reason the position of either the children of His half-sister on Joseph's side, or of His own cousins. All this, however, seems to be utterly inconsistent with the fact that, when John (as presently mentioned) accompanied Jesus to His abode, he evidently possessed no previous knowledge of the Lord's person; a thing that could hardly have been, had their two families been in any way related or connected. Added to which, the call of John and his brother James to become the Lord's followers is stated in just the same terms as the call of Peter and Andrew, and no intimation whatever is given that they were His kinsmen or even acquaintance. But to pass from this matter. John and his brother were brought up to their father's calling. The craft they thus followed was one of some importance, as it probably supplied the adjacent towns and country with an article of food largely used by the Jews. Their home was on the shore of the Lake of Gennesaret, probably in,

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or near, Bethsaïda, "the city of Andrew and Peter" (i. 44), the latter of whom is said by St. Luke (Luke v. 10) to have been their "partner." The mention of their "hired servants" (Mark i. 20), and, at a later date, of John's "own house" (τὰ ἴδια, John xix. 27), implies that the family possessed a competency, if not some substance. This view appears to be strengthened by the fact that John "was known unto the High Priest," Caiaphas (xviii. 15); and as their acquaintance was not likely to have commenced after John had avowed himself the disciple of Jesus, the probability is that some intimacy had existed in former years between them or their families. It may here be mentioned that after the call of James and John, the name of Zebedee (who interposed no obstacle to his sons' leaving him) disappears from Gospel-history. Probably he died about the time they quitted him. This is the more likely, as Salômê appears to have followed them when they became our Lord's companions. She is mentioned by St. Matthew (xx. 20), in the character of Zebedee's wife, as preferring a request that her sons might be seated next to Jesus in His kingdom; and is also specified by name as being a spectator of the Crucifixion (Mark xv. 40), and as one of the three women, who had bought sweet spices for the purpose of anointing the Lord's body, and through whom the Angel sent to the disciples (Mark xvi. 1 *sqq.*) the message that Jesus of Nazareth was risen.

John seems to have been among the early disciples of the Baptist, and to have learned from him the near advent of the long-expected Messiah. When, therefore, one day soon after the Temptation, the Baptist "looking upon Jesus as He walked" exclaimed in the hearing of two of His disciples "Behold the Lamb of God!" these two followed Jesus, and at His gracious invitation accompanied Him to His dwelling (i. 35 *sqq.*). One of them is expressly named, viz. "Andrew, Simon Peter's brother" (i. 40). That the other was John will hardly admit of any doubt, inasmuch as the mention of the name of one and not of the other, coupled with the minute account of all that occurred and John's invariable suppression of his

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own name (of which a notable instance is found at xix. 26 *sq.*), affords an all but certain clue to the identity of the second with John, the fellow-fisher and partner of Andrew. What passed at the interview is not recorded, but that it was not without effect is evident. Andrew tells Peter "we have found the Messiah," and then brings him to Jesus, who surnames him Cephas. John doubtless communicates to James his own convictions. The hearts of all the four would thus be stirred, and they themselves would be prepared to receive any command emanating from this new and marvellous teacher. Hence when He shortly afterwards calls them as they are engaged at their usual occupation, they leave their employment and home, and straightway follow Him. The rest of John's history, bound up as it is with the ministerial life of Christ, presents some of the most exquisite touches of character and some of the most pathetic incidents recorded in Scripture. In proof of this it is sufficient to point to the commission given to him by his Master on the Cross (xix. 26 *sq.*), and the subsequent Revelation.

St. John's Gospel, which was given to the world somewhere between A.D. 94 and 98, has been considered as a complementary work to the writings of the other Evangelists. Some have regarded it as an indirect answer to the Gnosticism of the day. Others have been so impressed with its profound thought and teaching, that they have come to the conclusion that a man of John's antecedents could not have written it.

No doubt this Gospel stands alone in its characteristic dealing with the mission of Jesus; and being rather a record of the Saviour's deeper teaching than a narration of His works, it admirably subserves as a completion of His history. When, therefore, we recall the lateness of the date of its publication, and reflect that the Evangelist was now residing at Ephesus, where all the philosophical speculations and theories of the time were in full vigour, it will easily be supposed that he would indirectly meet the various heresies which were rife, and which he denounces so strongly in his subsequent Epistles.

It has been assumed that John was an uneducated man;

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and there is some colour for the notion from the words used at Acts iv. 13, "Now when they (*i.e.* Annas, Caiaphas, and others specified at preceding verse 6) saw the boldness of Peter and John, and perceived that they were ignorant (*ἀγρόμματοι*) and unlearned men, they marvelled." But, as Olshausen justly remarks on the passage, the "word *ἀγρόμματοι* implies nothing more than the want of formal Rabbinical training; for where this was lacking, the Pharisees, whose minds were quite ossified, were unable to recognize any higher knowledge as existing" (cf. John vii. 15).

But, setting aside the explanatory fact of Inspiration, it is not true that any one of the Apostles was strictly uneducated; for every Jew was bound to give his sons a certain amount of instruction. And surely, too, it is no uncommon thing, in every age, to find self-taught men making for themselves a place in literature. *A fortiori* what must a companion of Christ, endowed with the intellectual capacity of the Jewish race, have been capable of acquiring! St. John's Epistles are steeped, so to say, in the mind and language of his beloved Master.

After all, the truest and strongest evidence in favour of the Apostolic origin and Divine Inspiration of this Gospel is its own internal proof. For, *First*;—it would have been beyond the compass of any man's genius to have uttered the truths or discovered the facts therein stated respecting the nature of Christ and His relation to the Father. *Second*;—as no one could have invented the dialogues and discourses that are recorded, so none but one and the same writer could have preserved the inimitable harmony that exists throughout the work. *Third*;—the historical portions must have been contradicted by those contemporaries who were opposed to Christianity, had they been capable of contradiction; whereas they carry on their face the marks of an eye-witness. *Fourth*;—the writer of this Gospel was so imbued with the character and mind of Christ, that he could not have forged a lie in favour of its Apostolic origin.

The peculiarities of St. John's Gospel may be classified under the following heads, *viz.* Discourses, Doctrines, and Special Facts. *First*;—Discourses. It is to be noticed

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that the discourses of our Lord as given by St. John are profounder, and mostly of a more personal character, than those contributed by the other three Evangelists. And, further, it is to be observed that, with the exception of Chapters iv. and v., the principal dialogues are maintained with a class of hearers far different from the country multitudes. The truest comment upon them is that of the officers who were sent to apprehend our Lord: "Never man spake like this man" (vii. 46). *Second*;—Doctrines. With regard to the doctrines enunciated, it is sufficient to state that the whole cycle of doctrine evolved in the Epistles of the New Testament is to be found in the Lord's discourses; notably is this to be seen in Chapter vi. *Third*;—Special Facts. The special facts are the marriage at Cana in Galilee (ii. 1 *sqq.*); the interview with Nicodemus (iii. 1 *sqq.*), and that with the woman of Samaria (iv. 7 *sqq.*); the raising of Lazarus (xi. 43); the desire of the Greeks to see Jesus (xii. 20 *sqq.*); the mention of the character of Judas (xii. 6), and of the name of Peter in connexion with the cutting off of Malchus's ear (xviii. 10); the time of the Lord's observance of the feast of the Passover (xii. 1). Most of these have in view some special doctrinal teaching. But with regard to the last, it is to be observed that while it must be accepted as the basis of the true time, the apparent differences found at Matt. xxvi. 2 and Mark xiv. 1 can be reconciled with it.

To the thoughtful and humble student of Scripture this noble contribution to the history of our Redeemer opens a field, it might almost be said a world, of instruction. Herein Jesus the Christ speaks for Himself to us and in us; for, as Tholuck has well said, it is "The Heart of Christ"; and, as Origen has written, "We may boldly aver that as the Gospels are the first-fruits (the choicest) of all the Scriptures, so the Gospel by John is the first-fruits of the Gospels; whose mind no one can comprehend, that has not leaned on the bosom of Jesus."

St. John lived to an extreme old age, and died a natural death. The time of his decease, however, is but a matter of conjecture; the dates that have been assigned to it varying from A.D. 89 to A.D. 120.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

CHAP. I. ¹ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. ²Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. ⁴Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

⁶Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

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12^ο Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 13^ο οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. 14^ο Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας. 15^ο Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων Οὗτος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. 16^ο Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17^ο Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18^ο Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

19^ο Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; 20^ο Καὶ ὡμολόγησε, καὶ οὐκ ἡρνήσατο· καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. 21^ο Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ;

Καὶ ἀπεκρίθη Οὐ. ²²Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ²³Εφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. ²⁴Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. ²⁵Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης; ²⁶Απεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, ²⁷ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ²⁸Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

²⁹Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ³⁰Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὃτι πρῶτός μου ἦν. ³¹Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ³²Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι

τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ³³Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. ³⁴Κἀγὼ ἐώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

³⁵Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³⁶Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. ³⁷Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς· ³⁹Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββὶ, (ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις; ⁴⁰Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἣν ὡς δεκάτη. ⁴¹Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. ⁴²Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσ-

σίαν· ὃ ἐστὶ μεθερμηνευόμενον Χριστός. ⁴³ Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἰ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.

⁴⁴ Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. ⁴⁵ Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁶ Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέθ. ⁴⁷ Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε. ⁴⁸ Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. ⁴⁹ Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἰδόν σε. ⁵⁰ Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἰ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἰ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ⁵¹ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι

εἰπόν σοι, Εἰδόν σε ὑποκάτω τῆς σукῆς, πιστεύεις ; μείζω τούτων ὄψει. ⁵²Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγόμενον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

CHAP. II. ¹ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ²Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³Καὶ, ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. ⁴Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι ; οὐπω ἤκει ἡ ὥρα μου. ⁵Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. ⁶Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἕξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. ⁷Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. ⁸Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. ⁹Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ

ἀρχιτρίκλινος, ¹⁰καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. ¹¹Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. ¹²Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

¹³Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. ¹⁴Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας, καὶ πρόβατα, καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. ¹⁵Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· ¹⁶καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. ¹⁷Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. ¹⁸Ἀπεκρίθησαν οὖν οἱ

Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; ¹⁹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ²¹ Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς. ²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. ²⁴ Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· ²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

CHAP. III. ¹ ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ² Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββὶ, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἢ σὺ ποιεῖς,

ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ. ³ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν ; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι ; ⁵ Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ⁶ Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστι. ⁷ Μὴ θαυμάσης, ὅτι εἰπὸν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸ Τὸ πνεῦμα, ὅπου θέλει, πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. ⁹ Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι ; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις ; ¹¹ Ἀμὴν ἀμὴν λέγω σοι, ὅτι, ὃ οἶδαμεν, λαλοῦμεν, καὶ, ὃ ἑώρακαμεν, μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ

οὐ πιστευετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπου-
 ράνια, πιστεύσετε ; ¹³Καὶ οὐδεὶς ἀναβέβηκεν
 εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ κατα-
 βὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.
¹⁴Καὶ καθὼς Μωσῆς ὑψωσε τὸν ὄφιν ἐν τῇ
 ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ
 ἀνθρώπου. ¹⁵ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. ¹⁶Οὕτω
 γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν
 υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
 πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ
 ζωὴν αἰώνιον. ¹⁷Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς
 τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν
 κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
¹⁸Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται ὁ δὲ μὴ
 πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν
 εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.
¹⁹Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν
 εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι
 μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ ποιηρὰ
 αὐτῶν τὰ ἔργα. ²⁰Πᾶς γὰρ ὁ φαῦλα πράσων
 μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα
 μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ²¹Ὁ δὲ ποιῶν τὴν
 ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ
 αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

²²ΜΕΤΑ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. ²³Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ. Καὶ παρεΐνοντο, καὶ ἐβαπτίζοντο. ²⁴Οὗπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

²⁵Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. ²⁶Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. ²⁷Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ²⁹Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ³⁰Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ³¹Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς

γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί. ³²Καὶ ὁ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστιν. ³⁴Ὁν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. ³⁵Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁶Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθὼν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

CHAP. IV. ¹Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης (²καί-
τουγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ
μαθηταὶ αὐτοῦ), ³ἀφῆκε τὴν Ἰουδαίαν, καὶ
ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ⁴Ἐδεῖ δὲ
αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. ⁵Ἐρχ-
εται οὖν εἰς πόλιν τῆς Σαμαρείας, λεγομένην
Συχάρ, πλησίον τοῦ χωρίου, οὗ ἔδωκεν Ἰακώβ
Ἰωσήφ τῷ υἱῷ αὐτοῦ. ⁶Ἦν δὲ ἐκεῖ πηγὴ τοῦ
Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακῶς ἐκ τῆς
ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα
ἦν ὥσεὶ ἕκτη. ⁷Ἐρχεται γυνὴ ἐκ τῆς Σαμαρ-

είας ἀντλήσαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν (οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι). ⁹Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεΐτις· Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρεΐτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις. ¹⁰Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. ¹¹Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; ¹²Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; ¹³Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ¹⁴ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶν ἰαώνιον. ¹⁵Λέγει πρὸς αὐτόν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. ¹⁶Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε, φώνησον τὸν ἄνδρα

σου, καὶ ἔλθῃ ἐνθάδε. ¹⁷ Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω. ¹⁸ Πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν δὲν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. ¹⁹ Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. ²⁰ Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. ²¹ Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστεύσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. ²² Ὑμεῖς προσκυνεῖτε, ὃ οὐκ οἶδατε· ἡμεῖς προσκυνοῦμεν, ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. ²⁴ Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. ²⁵ Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. ²⁶ Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· 29 Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; 30 Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31 ἘΝ δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἶδατε. 33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μήτις ἤνεγκεν αὐτῷ φαγεῖν; 34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35 Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; Ἴδου λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. 36 Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός,

ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. ³⁸ Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

³⁹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστ-
ευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν
λόγον τῆς γυναικὸς, μαρτυρούσης· Ὅτι εἶπέ
μοι πάντα ὅσα ἐποίησα. ⁴⁰ Ὡς οὖν ἦλθον
πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν
μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
⁴¹ Καὶ πολλῷ πλείους ἐπίστρευσαν διὰ τὸν
λόγον αὐτοῦ· ⁴² τῇ τε γυναικὶ ἔλεγον· Ὅτι
οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ
γὰρ ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,
καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. ⁴⁴ Αὐτὸς
γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ
ιδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ Ὅτε οὖν ἦλθεν
εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,
πάντα ἑωρακότες, ἃ ἐποίησεν ἐν Ἱεροσολύμοις
ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
ἑορτήν.

⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλ-
αίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν

τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. ⁴⁷Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν, ἵνα καταβῇ, καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. ⁴⁸Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. ⁴⁹Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι, πρὶν ἀποθανεῖν τὸ παιδίον μου. ⁵⁰Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ᾧ εἶπεν αὐτῷ Ἰησοῦς· καὶ ἐπορεύετο. ⁵¹Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Ὅτι ὁ παῖς σου ζῇ. ⁵²Επύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε. Καὶ εἶπον αὐτῷ· Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. ⁵³Εἰγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

⁵⁴Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

CHAP. V. ¹META ταῦτα ἦν ἑορτὴ τῶν

Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.
 2^η Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προ-
 βατικῇ, κολυμβήθρα, ἣ ἐπιλεγομένη Ἑβραϊστὶ
 Βηθεσδὰ, πέντε στοὰς ἔχουσα. 3^η Ἐν ταύταις
 κατέκειτο πλήθος πολὺ τῶν ἀσθενούντων,
 τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ
 ὕδατος κίνησιν. 4^η Ἀγγελος γὰρ κατὰ καιρὸν
 κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε
 τὸ ὕδωρ. Ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν
 ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ὃ δὴποτε
 κατείχετο νοσήματι.

5^η Ἦν δέ τις ἄνθρωπος ἐκεῖ, τριάκοντα καὶ
 ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. 6^η Τοῦτον ἰδὼν
 Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη
 χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι;
 7^η Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον
 οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με
 εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ,
 ἄλλος πρὸ ἐμοῦ καταβαίνει. 8^η Λέγει αὐτῷ ὁ
 Ἰησοῦς· Ἐγείρε, ἄρον τὸν κράββατόν σου, καὶ
 περιπάτει. 9^η Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ
 ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ
 περιεπάτει· ἣν δὲ σάββατον ἐν ἐκείνῃ τῇ
 ἡμέρᾳ.

10^η Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ·

Σάββατόν ἐστιν οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. ¹¹ Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. ¹² Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι· Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; ¹³ Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὃχλου ὄντος ἐν τῷ τόπῳ. ¹⁴ Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τι σοι γένηται. ¹⁵ Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῇ. ¹⁶ Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. ¹⁸ Διὰ τοῦτο οὖν μάλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. ¹⁹ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπη τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν

ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.
 20^ο Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα
 δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μεῖζονα
 τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
 21^ο Ὡσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς
 καὶ ζωοποιεῖ· οὕτω καὶ ὁ υἱὸς, οὓς θέλει,
 ζωοποιεῖ. 22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,
 ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. 23 ἵνα
 πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.
 Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν
 πέμψαντα αὐτόν. 24 ἈΜΗΝ ἀμὴν λέγω ὑμῖν,
 ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ
 πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν
 οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου
 εἰς τὴν ζωὴν. 25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχ-
 εται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται
 τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες
 ζήσονται. 26 Ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν
 ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν
 ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν
 ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 Μὴ θαυμάζετε
 τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς
 μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, 29 καὶ
 ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς
 ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες,

εἰς ἀνάστασιν κρίσεως. ³⁰Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. Καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³¹Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. ³²Ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστὶν ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³Ἦμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. ³⁴Εγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. ³⁵Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶Εγὼ δὲ ἔχω τὴν μαρτυρίαν μερίζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ, ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. ³⁷Καὶ ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑώρακατε. ³⁸Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ³⁹Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ

ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰Καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἔχητε. ⁴¹Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ⁴²ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³Ὑγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. ⁴⁴Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε ; ⁴⁵Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. ⁴⁶Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἀν' ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. ⁴⁷Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε ;

CHAP. VI. ¹ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος. ²Καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, ὅτι ἐώρων τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

³Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. ⁵Ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς καὶ,

θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι; ⁶Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει, τί ἔμελλε ποιεῖν. ⁷Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. ⁸Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου· ⁹Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; ¹⁰Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες, τὸν ἀριθμὸν ὥσεί πεντακισχίλιοι. ¹¹Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων, ὅσον ᾔθελον. ¹²Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. ¹³Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. ¹⁴Οἱ οὖν ἄνθρωποι, ἰδόντες δὲ ἐποίησε σημεῖον ὁ Ἰησοῦς,

ἔλεγον· "Οτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

15' Ἰησοῦς οὖν, γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16' Ως δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. 17' Καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. 18' Ἡ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο. 19' Ἐλληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν. 20' Ο δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι· μὴ φοβεῖσθε. 21' Ἡθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

22' Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον (23' ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου

ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος
 τοῦ Κυρίου). ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι
 Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ,
 ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς
 Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. ²⁵ Καὶ
 εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον
 αὐτῷ· Ῥαββὶ, πότε ὧδε γέγονας ; ²⁶ Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω
 ὑμῖν· ζητεῖτε με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'
 ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.
²⁷ Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην,
 ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰών-
 ιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσειν
 τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.
²⁸ Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα
 ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ ; ²⁹ Ἀπεκρίθη
 ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ
 ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπ-
 ἔστειλεν ἐκεῖνος. ³⁰ Εἶπον οὖν αὐτῷ· Τί οὖν
 ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν
 σοι ; τί ἐργάζῃ ; ³¹ Οἱ πατέρες ἡμῶν τὸ μάννα
 ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον·
 Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
³² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν
 λέγω ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν

ἄρτον εκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.
 33^ο Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδους τῷ κόσμῳ.
 34^ο Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον. 35^ο Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.
 36^ο Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. 37^ο Πᾶν, δὲ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. 38^ο Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39^ο Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν, δὲ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 40^ο Τοῦτο γάρ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

41^ο ΕΓΟΓΓΥΖΟΝ οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. 42^ο Καὶ ἔλεγον· Οὐχ οὗτός

ἐστὶν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν
 τὸν πατέρα καὶ τὴν μητέρα ; Πῶς οὖν λέγει
 οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα ;
 43^α Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ
 γογγύζετε μετ' ἀλλήλων. 44 Οὐδεὶς δύναται
 ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ, ὁ πέμψας με,
 ἐλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ
 ἐσχάτῃ ἡμέρᾳ. 45^α Ἔστι γεγραμμένον ἐν τοῖς
 προφήταις· Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ.
 Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν,
 ἔρχεται πρὸς με. 46 Οὐχ ὅτι τὸν πατέρα τις
 ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος
 ἐώρακε τὸν πατέρα. 47 Ἀμὴν ἀμὴν λέγω ὑμῖν,
 ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. 48 Ἐγὼ
 εἰμι ὁ ἄρτος τῆς ζωῆς. 49 Οἱ πατέρες ὑμῶν
 ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.
 50 Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ
 καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ
 ἀποθάνῃ. 51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ
 τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου
 τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος
 δὲ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ
 δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 52 Ἐμάχ-
 οντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες·
 Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα

φαγεῖν ; ⁵³Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχίτῃ ἡμέρᾳ. ⁵⁵Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. ⁵⁶Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. ⁵⁷Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι' ἐμέ. ⁵⁸Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

⁵⁹Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

⁶⁰Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν ; ⁶¹Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει ; ⁶²Εὰν οὖν θεωρῇτε τὸν υἱὸν

τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρό-
τερον; ⁶³Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν· ἡ
σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα, ἃ ἐγὼ
λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.
⁶⁴Ἀλλ' εἰσὶν ἐξ ὑμῶν τινές, οἳ οὐ πιστεύουσιν·
ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ
πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.
⁶⁵Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι
οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ᾗ δεδο-
μένον αὐτῷ ἐκ τοῦ πατρός μου.

⁶⁶Ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν
αὐτοῦ εἰς τὰ ὀπίσω· καὶ οὐκέτι μετ' αὐτοῦ
περιεπάτουν. ⁶⁷Εἶπεν οὖν ὁ Ἰησοῦς τοῖς
δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ⁶⁸Ἀπ-
εκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα
ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·
⁶⁹καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι
σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
⁷⁰Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς
τοὺς δώδεκα ἐξελεξάμην; Καὶ ἐξ ὑμῶν εἰς διά-
βολός ἐστιν. ⁷¹Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος
Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παρα-
διδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

CHAP. VII. ¹ΚΑΙ περιεπάτει ὁ Ἰησοῦς
μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν

τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

² Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. ³ Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου, ἃ ποιεῖς. ⁴ Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρήσίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵ Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ⁶ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὕπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος. ⁷ Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ⁸ Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὕπω πεπλήρωται. ⁹ Ταῦτα εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ¹⁰ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ¹¹ Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος; ¹² Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν

ἔλεγον· Ὅτι ἀγαθός ἐστιν. Ἄλλοι ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. ¹³Οὐδεὶς μέντοι παρρησία ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

¹⁴Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε. ¹⁵Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; ¹⁶Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. ¹⁷Εάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ¹⁸Ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. Τί με ζητεῖτε ἀποκτεῖναι; ²⁰Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις. Τίς σε ζητεῖ ἀποκτεῖναι; ²¹Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. ²²Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων), καὶ ἐν σαββάτῳ περιτέμνετε ἅν-

θρωπον. ²³Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἔμοι χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγιή ἐποίησα ἐν σαββάτῳ; ²⁴Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

²⁵ΕΛΕΓΟΝ οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτείνειν; ²⁶Καὶ ἶδε, παρῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; ²⁷Ἀλλὰ τοῦτον οἶδαμεν, πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. ²⁸Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα· ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. ²⁹Εγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, καὶ κεῖνός με ἀπέστειλεν. ³⁰Εζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ³¹Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσῃ, ὧν οὗτος ἐποίησεν; ³²Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ

ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. ³³Εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ³⁴Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. ³⁵Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλληνας; ³⁶Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

³⁷Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω. ³⁸Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσουσιν ὕδατος ζῶντος (³⁹τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη). ⁴⁰Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. ⁴¹Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ

ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς
 ἔρχεται ; ⁴² Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ
 σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς
 κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται ;
⁴³ Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.
⁴⁴ Τίνες δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν·
 ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
⁴⁵ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς
 καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ
 τί οὐκ ἡγάγετε αὐτόν ; ⁴⁶ Απεκρίθησαν οἱ
 ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος,
 ὡς οὗτος ὁ ἄνθρωπος. ⁴⁷ Απεκρίθησαν
 οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πε-
 πλάνησθε ; ⁴⁸ Μή τις ἐκ τῶν ἀρχόντων ἐπίστ-
 ευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων ; ⁴⁹ Ἀλλ'
 ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον,
 ἐπικατάρατοί εἰσι. ⁵⁰ Λέγει Νικόδημος πρὸς
 αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ
 αὐτῶν· ⁵¹ Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον,
 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον,
 καὶ γινῶ τί ποιεῖ ; ⁵² Απεκρίθησαν καὶ εἶπον
 αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ ;
 Ἐρεύνησον καὶ ἵδε, ὅτι προφήτης ἐκ τῆς
 Γαλιλαίας οὐκ ἐγήγερται.

⁵³ Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

ΘΗΑΡ. VΠΠ. ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. ² Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

³ Ἀγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ ⁴λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαντοφώρῳ μοιχευομένη. ⁵ Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι. Σὺ οὖν τί λέγεις; ⁶ Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς, κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ⁷ Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. ⁸ Καὶ πάλιν, κάτω κύψας, ἔγραφεν εἰς τὴν γῆν. ⁹ Οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε

κατέκρινεν ; ¹¹Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω. Πορεύου, καὶ μηκέτι ἁμάρτανε.

¹²Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. Ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. ¹³Εἶπον

οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

¹⁴Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. ¹⁵Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. ¹⁶Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

¹⁷Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν· ¹⁸Εγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, κα. μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

¹⁹Εἰλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου ; Ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.

²⁰Ταῦτα τὰ ῥήματα ἐλάλησεν

ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπὼ ἐληλύθει ἡ ὥρα αὐτοῦ.

²¹Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. ²²Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; ²³Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. ²⁴Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. ²⁵Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν. ²⁶Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν, καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστι· καὶ γὰρ, ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. ²⁷Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ, καθὼς ἐδίδαξέ με ὁ πατήρ μου,

ταῦτα λαλῶ. ²⁹Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἔστιν. Οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. ³⁰Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.

³¹ἘΛΕΓΕΝ οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε, ³²καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ³³Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε; ³⁴Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας. ³⁵Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ³⁶Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. ³⁷Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ³⁸Εγὼ, δ' ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν, δ' ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. ³⁹Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. ⁴⁰Νῦν

δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. 41 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. 42 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλε. 43 Διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. 44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. 45 Εγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 46 Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; 47 Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. 48 Απεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον

αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρεΐτης εἶ σὺ καὶ δαιμόνιον ἔχεις ; ⁴⁹ Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ⁵⁰ Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, εἴαν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. ⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. ⁵³ Μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε ; καὶ οἱ προφῆται ἀπέθανον. Τίνα σεαυτὸν ποιεῖς ; ⁵⁴ Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι. ⁵⁵ Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. Ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη. ⁵⁷ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὕπω ἔχεις, καὶ

Ἀβραὰμ ἐώρακας ; ⁵⁸Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. ⁵⁹Ἦσαν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

CHAP. IX. ¹ΚΑΙ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. ²Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββὶ, τίς ἡμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ ; ³Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ⁴Εμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστὶν ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. ⁶Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷καὶ εἶπεν αὐτῷ· Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἐρμηνεύεται, Ἀπεσταλμένος. Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ ἦλθε βλέπων. ⁸Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν ; ⁹Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν ἄλλοι δέ· Ὅτι

ὁμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν· "Ὅτι ἐγὼ εἰμι. ¹⁰Ἐλεγον οὖν αὐτῷ· Πῶς ἀνέωχθησάν σου οἱ ὀφθαλμοί; ¹¹Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· Ὑπαγε εἰς τὸν Σιλωὰμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. ¹²Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα. ¹³Ἀγρουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ¹⁴Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ¹⁶Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. ¹⁸Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ

ἀνέβλεψεν, ἕως οὗ ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. ¹⁹ Καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ²⁰ Απεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. ²¹ Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. ²² Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. ²³ Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

²⁴ Εφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστιν. ²⁵ Απεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἁμαρτωλὸς ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι, τυφλὸς ὢν, ἄρτι βλέπω. ²⁶ Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ²⁷ Απεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἠκούσατε· τί πάλιν

θέλετε ἀκούειν ; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι ; ²⁸ Ἐλοιδόρησαν αὐτὸν, καὶ εἶπον Σὺ εἰ μαθητῆς ἐκείνου ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. ²⁹ Ἡμεῖς οἶδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν, πόθεν ἐστίν. ³⁰ Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. ³¹ Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεός οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ³² Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. ³³ Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ³⁴ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς ; Καὶ ἐξέβαλον αὐτὸν ἔξω. ³⁵ Ἡκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ ; ³⁶ Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν ; ³⁷ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ³⁸ Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

³⁹ ΚΑΙ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς

τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.
 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

CHAP. X. Ἄμην ἀμην λέγω ὑμῖν· Ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής· 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ ὁ θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. 7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἄμην ἀμην λέγω ὑμῖν,

ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. ¹⁰ Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. ¹¹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ¹² Ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. ¹³ Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, ¹⁵ καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ κείνᾳ με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς μου ἀκούσουσιν καὶ γενήσεται μία ποίμνη, εἰς ποιμήν. ¹⁷ Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω

αὐτήν. ¹⁸Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. ¹⁹Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ²⁰Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ²¹Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου. Μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

²²ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. ²³Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ Σολομῶντος. ²⁴Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ. ²⁵Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. ²⁶Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. ²⁷Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσι μοι. ²⁸Κἀγὼ ζωὴν αἰώνιον δίδωμι

αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. ³⁰ Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν. ³¹ Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ³² Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; ³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας· καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν. ³⁴ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, θεοὶ ἐστε; ³⁵ Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο (καὶ οὐ δύναται λυθῆναι ἡ γραφή), ³⁶ ὃν ὁ πατήρ ἡγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; ³⁷ Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι. ³⁸ Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γινῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ. ³⁹ Ἐξήτουν οὖν πάλιν αὐτόν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

⁴⁰Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. ⁴¹Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. ⁴²Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

CHAP. XI. ¹ἮΝ δέ τις ἀσθενῶν, Λάζαρος, ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ²Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. ³Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέγουσαι· Κύριε, ἶδε, ὃν φιλεῖς, ἀσθενεῖ. ⁴Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. ⁵Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. ⁶Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. ⁷Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. ⁸Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν

ὑπάγεις ἐκεῖ ; ⁹ Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας ; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· ¹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ¹¹ Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμῃται· ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν. ¹² Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμῃται, σωθήσεται. ¹³ Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. ¹⁴ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρῤῥησίᾳ· Λάζαρος ἀπέθανε. ¹⁵ Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. ¹⁶ Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

¹⁷ ΕΛΘΩΝ οὖν ὁ Ἰησοῦς εὔρεν αὐτόν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὥς ἀπὸ σταδίων δεκαπέντε. ¹⁹ Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται

αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. ²¹Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ²²Ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός. ²³Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. ²⁴Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει, ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ²⁵Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἶμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται· ²⁶καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο ; ²⁷Λέγει αὐτῷ· Ναί, Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. ²⁸Καὶ ταῦτα εἰποῦσα ἀπήλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. ²⁹Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν. ³⁰Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. ³¹Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ

οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,
 ἠκολούθησαν αὐτῇ, λέγοντες· Οτι ὑπάγει εἰς
 τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. ³² Ἡ οὖν
 Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα
 αὐτὸν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα
 αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου
 ὁ ἀδελφός. ³³ Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν
 κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδ-
 αίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι,
 καὶ ἐτάραξεν ἑαυτὸν, ³⁴ καὶ εἶπε· Ποῦ τεθεί-
 κατε αὐτόν; ³⁵ Λέγουσιν αὐτῷ· Κύριε, ἔρχου
 καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ Ἐλεγον
 οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν. ³⁷ Τινὲς
 δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἡδύνατο οὗτος, ὁ
 ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι,
 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; ³⁸ Ἰησοῦς οὖν,
 πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς
 τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος
 ἐπέκειτο ἐπ' αὐτῷ. ³⁹ Λέγει ὁ Ἰησοῦς· Ἄρατε
 τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνη-
 κότες, Μάρθα· Κύριε, ἥδη ὄζει· τεταρταῖος
 γάρ ἐστι. ⁴⁰ Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἰπὼν
 σοι, ὅτι ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν τοῦ
 Θεοῦ; ⁴¹ Ἦραν οὖν τὸν λίθον. Ὁ δὲ Ἰησοῦς

ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. ⁴²Ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. ⁴³Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο ἔξω. ⁴⁴Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν. ⁴⁵Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. ⁴⁶Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

⁴⁷ΣΤΗΝΗΓΑΓΟΝ οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιούμεν ; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ⁴⁸Ἐὰν ἀφῶμέν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται αἱ Ῥωμαῖοι, καὶ ἀρούσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. ⁴⁹Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν· ⁵⁰οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα

εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. ⁵¹Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν, ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· ⁵²καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ⁵³Απ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν. ⁵⁴Ἰησοῦς οὖν οὐκ ἔτι παρῤῥησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. ⁵⁵Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. ⁵⁶Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· Τί δοκεῖ ὑμῖν ; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ⁵⁷Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν τις γινῶ πού ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

CHAP. XII. Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν.

2'Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἣν τῶν ἀνακειμένων σὺν αὐτῷ. 3'Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. 4'Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5'Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6'Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7'Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 8'Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9'Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἡγείρειν ἐκ νεκρῶν. 10'Εβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11'ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. 12'Τῇ ἐπαύριον

ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ἔλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ. ¹⁴Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον· ¹⁵Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. ¹⁶Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ¹⁷Εμαρτύρει οὖν ὁ ὄχλος, ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. ¹⁹Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν.

²⁰ἮΣΑΝ δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. ²¹Οὗτοι οὖν προσῆλθον Φιλίππῳ, τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν,

λέγοντες· Κύριε, θέλομεν τὸν Ἰησοὺν ἰδεῖν.
 22* Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ·
 καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ
 Ἰησοῦ. 23* Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς,
 λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς
 τοῦ ἀνθρώπου. 24* Ἀμὴν ἀμὴν λέγω ὑμῖν· ἐὰν
 μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν
 ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
 πολὺν καρπὸν φέρει. 25* Ὁ φιλῶν τὴν ψυχὴν
 αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν
 αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
 φυλάξει αὐτήν. 26* Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ
 ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ
 διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ,
 τιμήσει αὐτὸν ὁ πατήρ. 27* Νῦν ἡ ψυχὴ μου
 τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με
 ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς
 τὴν ὥραν ταύτην. 28* Πάτερ, δόξασόν σου τὸ
 ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ·
 Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. 29* Ὁ οὖν
 ὄχλος, ὁ ἑστὼς καὶ ἀκούσας, ἔλεγε βροντὴν
 γεγενέσθαι. Ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ
 λελάληκεν. 30* Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν·
 Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι'
 ὑμᾶς. 31* Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου

νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. ³²Κἀγὼ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν· ³³τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ³⁴Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ³⁵Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστί· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ³⁶Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

³⁷Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· ³⁸ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη; ³⁹Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν· ὅτι πάλιν εἶπεν Ἡσαΐας· ⁴⁰Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νο-

ήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. ⁴¹Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ⁴²Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. ⁴³Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον, ἢπερ τὴν δόξαν τοῦ Θεοῦ. ⁴⁴Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με. ⁴⁵Καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ⁴⁶Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη. ⁴⁷Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἔγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ⁴⁸Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁹Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω. ⁵⁰Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

CHAP. XIII. ¹ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. ²Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ· ³εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει, ⁴ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· ⁵εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. ⁶Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας; ⁷Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. ⁸Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. ⁹Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν

κεφαλὴν. ¹⁰Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελου-
μένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι,
ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί
ἐστε, ἀλλ' οὐχὶ πάντες. ¹¹Ἦδει γὰρ τὸν
παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ
πάντες καθαροί ἐστε.

¹²Οτε οὖν ἔνιψε τοὺς πόδας αὐτῶν καὶ
ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν,
εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν ;
¹³Τμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος·
καὶ καλῶς λέγετε· εἰμὶ γάρ. ¹⁴Εἰ οὖν ἐγὼ
ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκ-
αλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς
πόδας. ¹⁵Τπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.
¹⁶Ἀμὴν ἀμὴν λέγω ὑμῖν οὐκ ἔστι δούλος μείζων
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ
πέμπαντος αὐτόν. ¹⁷Εἰ ταῦτα οἴδατε, μακάριοί
ἐστε ἐὰν ποιήτε αὐτά. ¹⁸Οὐ περὶ πάντων ὑμῶν
λέγω· ἐγὼ οἶδα, οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ
γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν
ἄρτον ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ. ¹⁹Ἀπ'
ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν
γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. ²⁰Ἀμὴν
ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τινα

πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

²¹ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἕξ ὑμῶν παραδώσει με. ²²Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· ²⁴Νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ²⁵Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν; ²⁶Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. ²⁷Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον τάχιον. ²⁸Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ²⁹Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἐορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ. ³⁰Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. ³¹Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη

ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. ³²Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ³³Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ³⁴Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ³⁵Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. ³⁶Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις ; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. ³⁷Λέγει αὐτῷ Πέτρος· Κύριε, διατί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι ; τὴν ψυχὴν μου ὑπέρ σου θήσω. ³⁸Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις ; Ἀμὴν ἀμὴν λέγω σοι οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ ἀπαρνήσῃ με τρίς.

CHAP. XIV. ¹ΜΗ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ²Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν.

Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· ³καὶ, ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν· ἵνα, ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾗτε. ⁴Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. ⁵Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; ⁶Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἅν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν. ⁸Λέγει αὐτῷ Φίλιππος· Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. ⁹Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμέ, ἐώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δείξον ἡμῖν τὸν πατέρα; ¹⁰Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. ¹¹Πιστευετέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. ¹²Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα, ἃ ἐγὼ ποιῶ, καὶ ἐκεῖνος ποιήσει,

καὶ μείζονα τούτων ποιήσῃ, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. ¹³ Καὶ ὁ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. ¹⁴ Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. ¹⁵ Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. ¹⁶ Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, ¹⁷ τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. ¹⁸ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ¹⁹ Ἐτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. ²¹ Ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμναυτόν. ²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ²³ Απεκρίθη Ἰησοῦς καὶ εἶπεν

αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ²⁴Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. ²⁵Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ²⁶ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. ²⁷Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. ²⁸Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς· Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἐστί. ²⁹Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε. ³⁰Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. ³¹Ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

CHAP. XV. ¹ΕΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστι. ²Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ³Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν. ⁴Μείν-ατε ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. ⁵Εγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ⁶Εὰν μὴ τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. ⁷Εὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ⁸Ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. ⁹Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ ἐγὼ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ¹⁰Εὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

¹¹Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν
 ὑμῖν μέινῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
¹²Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε
 ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. ¹³Μείζονα
 ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν
 αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ¹⁴Τμεῖς
 φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλο-
 μαι ὑμῖν. ¹⁵Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι
 ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς
 δὲ εἵρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα παρὰ
 τοῦ πατρός μου, ἐγνώρισα ὑμῖν. ¹⁶Οὐχ ὑμεῖς
 με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς,
 καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπαίγητε, καὶ καρπὸν
 φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα, ὃ, τι ἂν
 αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ
 ὑμῖν. ¹⁷Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε
 ἀλλήλους. ¹⁸Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώ-
 σκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ¹⁹Εἰ
 ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει·
 ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ
 ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο
 μισεῖ ὑμᾶς ὁ κόσμος. ²⁰Μνημονεύετε τοῦ
 λόγου, οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δοῦλος
 μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ
 ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,

καὶ τὸν ὑμέτερον τηρήσουσιν. ²¹ Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασι τὸν πέμψαντά με. ²² Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. ²³ Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. ²⁴ Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. ²⁵ Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν με δωρεάν. ²⁶ Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

CHAP. XVI. ¹ ΤΑΥΤΑ λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ² Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. ³ Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ⁴ Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ

ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.
 5^Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ
 οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις ; 6^Ἀλλ'
 ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν
 ὑμῶν τὴν καρδίαν. 7^Ἀλλ' ἐγὼ τὴν ἀλήθειαν
 λέγω ὑμῖν· συμφέρεи ὑμῖν, ἵνα ἐγὼ ἀπέλθω·
 ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύ-
 σεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω
 αὐτὸν πρὸς ὑμᾶς. 8^Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει
 τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιο-
 σύνης, καὶ περὶ κρίσεως· 9^περὶ ἁμαρτίας μὲν,
 ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10^περὶ δικαιο-
 σύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ
 οὐκ ἔτι θεωρεῖτέ με· 11^περὶ δὲ κρίσεως, ὅτι ὁ
 ἄρχων τοῦ κόσμου τούτου κέκριται. 12^Ἔτι
 πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε
 βαστάζειν ἄρτι. 13^Ἢταν δὲ ἔλθῃ ἐκεῖνος, τὸ
 Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν
 τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
 ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀν-
 αγγελεῖ ὑμῖν. 14^Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ
 ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15^Πάντα,
 ὅσα ἔχει ὁ πατήρ, ἐμά ἐστὶ· διὰ τοῦτο εἶπον,
 ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
 16^ΜΙΚΡΟΝ, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν

μικρὸν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. ¹⁷Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστι τοῦτο, ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· καί, "Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα ; ¹⁸Ἐλεγον οὖν· Τοῦτό τί ἐστιν ὃ λέγει, τὸ μικρὸν ; οὐκ οἶδαμεν τί λαλεῖ. ¹⁹Ἐγὼ ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με ; ²⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ²¹ Ἡ γυνή, ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. ²² Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. ²³ Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ²⁴ Ἔως ἄρτι οὐκ ᾔτήσατε

οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ²⁵ Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα, ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρῥησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ²⁶ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. ²⁷ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ²⁸ Ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. ²⁹ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παρῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ³⁰ Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ³¹ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε ; ³² Ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. ³³ Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

CHAP. XVII. ἸΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε, ²καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα, πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. ³Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ, ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. ⁴Εγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω. ⁵Καὶ νῦν δόξασόν με, σὺ Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ, ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. ⁶Εφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. ⁷Νῦν ἔγνωκαν ὅτι πάντα, ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν. ⁸ὅτι τὰ ῥήματα, ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας. ⁹Εγὼ περὶ αὐτῶν ἐρωτῶ. οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι. ¹⁰Καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι

ἐν αὐτοῖς. ¹¹Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς. ¹²Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὗς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. ¹³νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ¹⁴Εγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. ¹⁷Ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. ¹⁸Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. ¹⁹Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσιν ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς

ἐμέ· ²¹ἵνα πάντες ἐν ὧσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. ²²Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἔσμεν. ²³Εγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμέ ἡγάπησας. ²⁴Πάτερ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. ²⁵Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας. ²⁶Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, κἀγὼ ἐν αὐτοῖς.

CHAP. XVIII. ¹ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ²Ἦ, δει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ³Ὁ οὖν Ἰούδας,

λαβων τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ
 Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν
 καὶ λαμπαδων καὶ ὄπλων. ⁴ Ἰησοῦς οὖν,
 εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν
 εἶπεν αὐτοῖς· Τίνα ζητεῖτε; ⁵ Ἀπεκρίθησαν
 αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς
 ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας,
 ὁ παραδιδούς αὐτόν, μετ' αὐτῶν. ⁶ Ὡς οὖν
 εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ
 ὀπίσω καὶ ἔπεσον χαμαί. ⁷ Πάλιν οὖν αὐτοὺς
 ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον·
 Ἰησοῦν τὸν Ναζωραῖον. ⁸ Ἀπεκρίθη ὁ Ἰησοῦς·
 Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
 ἄφετε τούτους ὑπάγειν· ⁹ ἵνα πληρωθῇ ὁ
 λόγος ὃν εἶπεν· Ὅτι οὗς δέδωκάς μοι, οὐκ
 ἀπώλεσα ἐξ αὐτῶν οὐδένα. ¹⁰ Σίμων οὖν
 Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν, καὶ
 ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπ-
 ἔκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ
 ὄνομα τῷ δούλῳ Μάλχος. ¹¹ Εἶπεν οὖν ὁ
 Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς
 τὴν θήκην· τὸ ποτήριον, ὃ δέδωκέ μοι ὁ πατήρ,
 οὐ μὴ πῖω αὐτό; ¹² Ἡ οὖν σπεῖρα καὶ ὁ χιλι-
 αρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον
 τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν. ¹³ Καὶ ἀπ-

ἡγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ
 πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ
 ἑνιαυτοῦ ἐκείνου. 14^η Ἦν δὲ Καϊάφας ὁ συμ-
 βουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα
 ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. 15^η Ἡκολ-
 ούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος
 μαθητής. Ὁ δὲ μαθητής ἐκείνος ἦν γνωστὸς
 τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν
 αὐλὴν τοῦ ἀρχιερέως. 16^η Ὁ δὲ Πέτρος εἰστή-
 κει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθ-
 ητής ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
 εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον.
 17^η Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ·
 Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου
 τούτου ; Λέγει ἐκεῖνος· Οὐκ εἰμί. 18^η Εἰστή-
 κεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν
 πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο·
 ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμ-
 αινόμενος. 19^η Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν
 Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς
 διδαχῆς αὐτοῦ. 20^η Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·
 Ἐγὼ παρῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ
 πάντοτε ἐδίδαξα ἐν συναγωγῇ, καὶ ἐν τῷ ἱερῷ,
 ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν
 κρυπτῷ ἐλάλησα οὐδέν· 21^η τί με ἐπερωτᾷς ;

ἐπερώτησεν τοὺς ἀκηκούτας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν, ἀ εἶπον ἐγώ.
 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκώς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. 25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί.
 26 Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὦν, οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
 27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 ΑΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἦν δὲ πρῶτα. Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πᾶσχα.
 29 Εξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι

παρεδώκαμεν αὐτόν. ³¹Εἶπεν οὖν αὐτοῖς ὁ
 Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν
 νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ
 οἱ Ἰουδαῖοι· ³²Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι
 οὐδένα· ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν
 εἶπε, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀπο-
 θνήσκειν. ³³Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον
 πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν,
 καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ βασιλεὺς τῶν
 Ἰουδαίων; ³⁴Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ'
 ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον
 περὶ ἐμοῦ; ³⁵Ἀπεκρίθη ὁ Πιλάτος· Μήτι
 ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ
 ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;
³⁶Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ
 οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ
 κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ
 ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ
 παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία
 ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. ³⁷Εἶπεν οὖν αὐτῷ
 ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἰ σύ; Ἀπ-
 εκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς
 εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς
 τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω
 τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας

ἀκούει μου τῆς φωνῆς. ³⁸Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀλήθεια ; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. ³⁹Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων ; ⁴⁰Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ Βαραββᾶς ληστής.

CHAP. XIX. ¹ΤΟΤΕ οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσε. ²Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ ἀκάνθων, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, ³καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. ⁴Ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. ⁵Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. ⁶Οτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς,

καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἐπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν. ⁸ Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη· καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἰ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; ¹¹ Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς με σοὶ μείζονα ἁμαρτίαν ἔχει. ¹² Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσης, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. ¹³ Ὁ οὖν Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. ¹⁴ Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσει ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. ¹⁵ Οἱ δὲ

ἐκραύγασαν· Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω ; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα. ¹⁶Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον.

¹⁷Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· ¹⁸ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν. ¹⁹Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. Ἦν δὲ γεγραμμένον· ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. ²⁰Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ²¹Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. ²²Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα. ²³Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ

στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. ²⁴Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ, ἣ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

²⁵ΕΙΣΤΗΚΕΙΣΑΝ δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. ²⁶Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου. ²⁷Εἶτα λέγει τῷ μαθητῇ· Ἴδου ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. ²⁸Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεστοι, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ. ²⁹Σκεύους οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. ³⁰Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεστοι· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

³¹Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ

σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ³² Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. ³³ Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· κακεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· Ὅστοῦν οὐ συντριβήσεται αὐτοῦ. ³⁷ Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς δὴν ἐξεκέντησαν. ³⁸ Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων), ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. ³⁹ Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ

ἀλόης ὡς λίτρας ἑκατόν. ⁴⁰Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθουίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ⁴¹Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴²Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

CHAP. XX. ¹Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. ²Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. ³Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον. ⁴Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. ⁵Καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. ⁶Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς

κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν. ⁹Οὐδέπω γὰρ ᾔδεισαν τῇ γραφῇ, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

¹¹Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκνυψεν εἰς τὸ μνημεῖον, ¹²καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ¹³Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Ὅτι ᾔκραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ¹⁴Ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. ¹⁵Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκαν, καὶ γὰρ αὐτόν ἀρῶ. ¹⁶Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ραββουνι (ὃ λέγεται, διδάσκαλε). ¹⁷Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα πρὸς

τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. ¹⁸Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

¹⁹ΟΥΤΣΗΣ οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. ²⁰Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. ²¹Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. ²²Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. ²³Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται. ²⁴Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς. ²⁵Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐώρακαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν

τύπον τῶν ἡλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

²⁶ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

²⁷ Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

²⁸ Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου, καὶ ὁ Θεός μου.

²⁹ Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

³¹ Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

CHAP. XXI. ¹ **META** ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνέρωσε δὲ οὕτως.

² Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ

Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι. Ἐξῆλθον, καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. ⁴Πρωῆας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. ⁵Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ. ⁶Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ⁷Λέγει οὖν ὁ μαθητῆς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο (ἦν γὰρ γυμνός), καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων. ⁹Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον,

καὶ ἄρτον. ¹⁰Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. ¹¹Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ, τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. ¹²Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ ; εἰδότες ὅτι ὁ Κύριός ἐστιν. ¹³Ἐρχεται ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. ¹⁴Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

¹⁵Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων ; Λέγει αὐτῷ· Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἄρνία μου. ¹⁶Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με ; Λέγει αὐτῷ· Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. ¹⁷Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με ; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με ; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ

Ἰησοῦς· Βόσκει τὰ πρόβατά μου. 18' Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐξώνυνυες σεαυτὸν, καὶ περιεπάτεις, ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσῃ, καὶ οἴσῃ, ὅπου οὐ θέλεις. 19' Τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολουθεῖ μοι. 20' Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα (ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στηῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;)· 21' τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί; 22' Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι. 23' Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; 24' Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. 25' Ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

VOCABULARY.

ABBREVIATIONS.

acc.	accusative.	Lat.	Latin.
act.	active.	m. or masc.	masculine.
adj.	adjective.	mid.	middle.
adv.	adverb.	n. or neut.	neuter.
aor.	aorist.	neg.	negative.
art.	article.	nom.	nominative.
cf.	compare.	opp.	} opposite or opposed to.
comp.	comparative.	opt.	
conj.	conjunction.	P. or part.	participle.
contr.	contracted.	p. or perf.	perfect.
dat.	dative.	pass.	passive.
dem. or de- monstr. . . . }	demonstrative.	pluperf.	pluperfect.
Eng.	English.	plur.	plural.
et al.	et aliter.	poss.	possessive.
etym.	etymology.	pres.	present.
f. (with subst., adj. or pron.) }	feminine.	prob.	probably.
f. (with verb) or fut. . . . }	future.	pron.	pronoun.
folld.	followed.	prps.	perhaps.
follg.	following.	q.v.	quod vide.
fr.	from.	rel.	relative.
gen.	genitive.	S. or Sans.	Sanskrit.
gen. omn. . . .	of all genders.	sing.	singular.
Germ.	German.	subj.	subjunctive.
gov.	governing.	subst.	substantive.
imperat. . . .	imperative.	sup.	superlative.
imperf. or imp. .	imperfect.	v. a.	verb active.
inf.	infinitive.	v. mid.	verb middle.
irreg.	irregular.	v. n.	verb neuter.
		voc.	vocative.
		=	equal to.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such principal tenses of verbs as are placed within parentheses (), do not occur in the Greek Testament.

VOCABULARY.

N.B.—For ADDENDA see page 199.

***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

ἀ-γαθός, ἡ, ὄν, adj. *Good*.—As Subst.: **ἀγαθόν**, οὐ, n. *That which is good, a good thing* [**γαθ**, like Germ. "gut," Eng. "good"; akin to Sans. part. *kyāt-a*, fr. root *κῡλ*, in original force of "to shine"; ἀ is an inseparable prefix].

ἀγαλλιασθῆναι, 1. aor. inf. pass. of **ἀγαλλιᾶω**, in mid. force.

(**ἀγαλλ-ιάω**-ιάω), 1. aor. ἡ-γαλλιᾶσα, v. n. [a late and strengthened form of **ἀγάλλομαι**, "to exult"] 1. *To exult; to rejoice exceedingly, to delight greatly*.—2. Mid. **ἀγαλλ-ιάομαι**-ιάομαι, (f. **ἀγαλλ-ιάσομαι**), 1. aor. ἡγαλλιᾶσθην, 1. aor. pass. in mid. force, ἡγαλλιᾶσθην and ἡγαλλιᾶσθην: *To delight one's self greatly or exceedingly, to rejoice*.

ἀγαπᾶτε, 2. pers. plur. pres. ind. and subj. of **ἀγαπᾶω**.

ἀ-γαπ-ᾶω-ᾶω, f. **ἀγαπήσω**, p. ἡγάπηκα, 1. aor. ἡγάπησα, ("To desire or long for"; hence) *To love*.—Pass.: **ἀγαπ-ᾶομαι**-ᾶομαι, p. ἡγάπημαι, (1. aor. ἡγαπήθην), 1. fut. ἀγαπηθήσομαι [prob. akin to Sans. root *ΚΑΡ*, "to desire"; ἀ is a prefix; cf. *ἀγαθός*].

ἀγάπη, ης, f. *Love* [fr. same source as **ἀγαπᾶω**; see **ἀγαπᾶω**].

ἀγαπηθήσομαι, 1. fut. ind. pass. of **ἀγαπᾶω**.

ἀγαπήσας, ᾶσα, αν, P. 1. aor. of **ἀγαπᾶω**.

ἀγαπῶν, ῶσα, ῶν, contr. P. pres. of **ἀγαπᾶω**.

ἄγγελ-ος, ου, m. [**ἀγγέλ-λω**, "to carry a message"] ("One who carries a message; a messenger;" hence) *An angel*, as one of God's messengers or ministering spirits.

ἀγί-ᾱζω, 1. aor. ἡγίασα, v. a. [**ἀγί-ός**, "holy"] ("To make *ἀγίός*;" hence) *To hallow, sanctify*, etc.—Pass.: **ἀγί-ᾱζομαι**, p. ἡγίασμαι, 1. aor. ἡγιάσθην.

ἀγιάσον, 1. aor. imperat. of **ἀγιάζω**.

ἀγ-ίός, *ιδ, ίδν*, adj. ("To be adored or worshipped"; hence) *Holy* [akin to Sans. root **YAJ**, "to adore, or worship," the deities].

ἀγν-ίζω, (f. **ἀγνίσω**, Attic **ἀγνιῶ**), p. **ἡγνίκα**, 1. aor. **ἡγνίσα**, v. a. [**ἀγν-ός**, "pure"] ("To make **ἀγνός**"; hence) *To purify*.

ἀγνίσω, 1. aor. subj. of **ἀγνίζω**.

ἀγορ-αῖω, f. **ἀγοράσω**, (p. **ἡγοράκα**), 1. aor. **ἡγοράσα**, v. a. [**ἀγορ-ά**, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

ἀγοράσομεν, 1. pers. plur. fut. ind. of **ἀγοράζω**.

ἀγοράσον, 1. aor. imperat. of **ἀγοράζω**.

ἀγοράσωμεν, 1. pers. plur. 1. aor. subj. of **ἀγοράζω**.

ἀγ-ω, f. **ἄξω**, (p. **ἤχα**, later **ἀγῆοχα**), 2. aor. **ἡγάγον**, v. a. and n.: 1. Act.: *To bring, lead*, etc.—2. Neut.: **ἄγωμεν**, *Let us go, let us depart*.—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhortation or admonition.

ἀγων-ίζομαι, (f. **ἀγωνιόυμαι**, and late **ἀγωνίσομαι**), p. pass. in mid. force, **ἡγώνισμαι**, v. mid. [**δῶν**, "an assembly"; hence, "a contest" for a prize at the national gatherings of

the Greeks; hence, "a contest," etc., in general] ("To carry on an **ἀγών**"; hence) With Dat. of person: *To contend with one*.

ἀ-δελφ-ή, *ἡς*, f. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix **δ**, akin to Sans. *sa* (in first part of compound words), "same"; **δελφ-ύς**, "a womb", akin to Sans. *garbh-a*].

ἀ-δελφ-ός, *οὔ*, m. [id.] 1. *A brother*.—2. *A kinsman* [id.].

ἀδίκ-ια, *ίας*, f. [**ἄδικ-ος**, "unjust"; hence "unrighteous"] ("The quality of the **ἄδικος**"; hence) *Unrighteousness*.

ἀθετ-έω -*ῶ*, f. **ἀθετήσω**, 1. aor. **ἡθέτησα**, v. a. [**ἄθετ-ος**, "set aside"] ("To make **ἄθετος**"; hence) *To set aside, disregard, reject, despise*.

ἀθετῶν, *οὔσα, οὖν*, contr. P. pres. of **ἀθετέω**.

αἰγ-ι-ἄλ-ος, *ου*, m. [**αἰγ**, a root of **ἄττω**, "to rush"; (ι) connecting vowel; **ἄλς, ἄλ-ός**, "the sea"] ("Sea-rushing thing," "that over which the sea rushes or to which it is impetuously carried"; hence) *Sea-shore, beach, strand*.

αἷμα, *ἄτος*, n. *Blood*.

***Αἰνών**, f. indecl. ("Fountains") *Ænon*; a village or town in the neighbourhood of Salim, respecting which little or nothing is known; see **Σαλεῖμ**.

αἶρω, f. ἀρῶ, p. ἤρκα, 1. aor. ἤρα, v. a.: 1. *To raise; to take or lift up.*—2. *To carry, bear, take, etc.*—3. *To take away, remove, etc.*;—at xix. 15 supply αὐτόν after ἀρον; *take him away*, i. e. to punishment; *away with him!*—Pass.: αἶρομαι, p. ἤρμαι, 1. aor. ἤρθην, 1. fut. ἀρθήσομαι.

αἰτεῖσθε, contr. 2. pers. plur. pres. mid. of αἰτέω.

αἰτεῖτε, contr. 2. pers. plur. pres. ind. of αἰτέω.

αἰτέω -ῶ, f. αἰτήσω, p. ἤτηκα, 1. aor. ἤτησα, v. a.: 1. Act.: a. With Acc. of thing: *To ask for.*—b. With Acc. of person: *To ask, ask of.*—c. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one.*—d. With Inf.: *To ask, or request, to do, etc.*, iv. 9, where πιεῖν = Lat. *ut bibas*.—2. Mid.: αἰτέομαι -οῦμαι, f. αἰτήσομαι, 1. aor. ἤτησάμην: a. With Acc.: *To ask for something for one's own self; to request, beg for.*—b. Alone: *To make a request or entreaty; to beg a favour, etc.* [akin to Sans. root YACH, "to ask"].

αἰτήση, 3. pers. sing. 1. aor. subj. of αἰτέω.

αἰτήσητε, 2. pers. plur. 1. aor. subj. of αἰτέω.

αἰτήσομαι, fut. ind. mid. of αἰτέω.

St. John.

αἰτία, as, f. *A fault, crime, etc.*
αἰών, ὄνος, m.: 1. *Life-time, life.*—2. *An infinite space of time, eternity.*—Phrases: a. εἰς τὸν αἰῶνα, (unto eternity, i. e.) *for ever.*—b. ἐκ τοῦ αἰῶνος (out of eternity, i. e.) *from the beginning or foundation of the world* [akin to Sans. *āyus*, "life"].

αἰών-ιος, ἴον, adj. [αἰών, "eternity"] ("Pertaining to αἰών"; hence) *Eternal, everlasting.*—N.B. In St. John's Gospel used only in connexion with ζωή.

ἄκ-ανθ-α, ης, f. [prob. δκ-ή, "a sharp point"; ἀνθ-ος, "a flower"] ("That which has sharp points and flowers"; i. e.) *A thorn tree, thorn-bush, thorn*;—at xix. 2, στέφανος ἐξ ἀκανθῶν = στέφανος ἀκάνθινος of xix. 5.

ἀκάνθ-ινος, ἴνη, ἴνον, adj. [ἀκανθ-α, "a thorn"] ("Pertaining to ἀκανθα"; hence) *Of, or belonging to, thorns: made of thorns*:—ἀκάνθινος στέφανος, *a crown of thorns.*

ἀκήκοα, perf. ind. of ἀκούω.
ἀκηκοώς, υῖα, ὅς, P. perf. of ἀκούω.

ἀκο-ή, ἥς, f. [ἀκο-ύω, "to hear"] ("A hearing"; hence (act.) "that which hears"; (pass.) "that which is heard", hence) *Report, etc.*

ἀκολουθ-έω -ῶ, f. ἀκολουθήσω, p. ἠκολούθηκα, 1. aor.

H

ἡκολούθησα, v. n. [ἀκόλουθ-ος, "following"] *To follow*;—mostly with Dat.

ἀκολουθήσαι, 1. aor. inf. of ἀκολουθέω.

ἀκολουθήσας, ἄσα, αν, P. 1. aor. of ἀκολουθέω.

ἀκολουθῶν, οὔσα, οὖν, contr. P. pres. of ἀκολουθέω.

ἀκούσας, ἄσα, αν, P. 1. aor. of ἀκούω.

ἀκούσομαι, ἀκούσω, fut. ind. of ἀκούω.

ἀκούω, f. ἀκούσω and ἀκούσομαι, p. ἀκήκοα, 1. aor. ἤκουσα, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: *To hear*.—b. With Objective clause: *To hear that, etc.*—c. With Acc. of thing: *To hear of*.—d. With Gen. of person: *To hear or heed; to attend, or give ear, to one*.—2. Neut.: a. *To hear*.—b. *To hear, i. e. have, or possess, the faculty of hearing*.—c. *To attend, give ear*.—Pass.: ἀκούομαι, (p. ἤκουσμαι), 1. aor. ἤκουσθην, 1. f. ἀκουσθήσομαι.—Impers. 1. aor. pass.: ἤκουσθη, *It was, or has been, heard* [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix, in strengthening force; root κο, found in κο-έω, "to hear, perceive"].

ἀκούων, οὔσα, ον, P. pres. of ἀκούω.

ἀ-λείφ-ω, (f. δλείψω), p. ἤλειφα, 1. aor. ἤλειψα, v. a.

To anoint [akin to Sans. root LIP, "to anoint"; δ is an inseparable prefix without force; cf. ἀ-γάθ-ός].

ἀλείψας, ἄσα, αν, P. 1. aor. of ἀλείφω.

ἀλέκτωρ, ορος, m. *A cock*.

ἀλήθ-εια, είας, f. [ἀληθ-ής, "true"] ("The quality of the ἀληθής"; hence) 1. *Truth*, as opposed to error.—2. With Art.: *The truth*, i. e. a. The true doctrine revealed by Christ, as opposed to the traditions of the Jews and the myths of the heathen; i. 17, etc.: τὸ πνεῦμα τῆς ἀληθείας, *the Spirit of truth*, i. e. the Holy Spirit, who guides to the knowledge of the truth declared by Christ; xiv. 17, etc.—b. As a title of Christ; xiv. 6.—3. *Truth* in life, i. e. *uprightness of conduct, etc.*; iii. 21, etc.

ἀ-ληθ-ής, ἐς, adj. [δ, "negative"; λήθ-ω, "to lie hid"] ("Not lying hid; hence, "unreserved"; hence) Morally: *True*.—As Subst.: ἀληθῆ, ὦν, n. plur. *True things, truth*.

ἀληθ-ῖνος, ἰνῆ, ἰνόν, adj. [ἀληθ-ής, "true"] *True*.

ἀληθ-ῶς, adv. [ἀληθ-ής, "true"] ("After the manner of the ἀληθής"; hence) *Truly, in truth*.

ἁλ-ιεύω, v. n. [ἅλς, ἁλ-ός, "the sea"] ("To have to do with the sea"; hence) *To fish, to take or catch fish*.

1. ἄλλῃ, conj. [originally neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But*.—2. *Except, only*.

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἄλλ-ἄχόθεν, adv. [ἄλλ-ος, "another"] *From another place or quarter; by another way*.

ἄλλήλοις, αἰς, οἰς, dat. of ἀλλήλων.

ἄλλήλους, ας, α, acc. of ἀλλήλων.

ἄλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another*.

ἄλ-λ-ομαι, (f. ἀλούμαι), 1. aor. ἤλαμην, v. mid. (1. Of persons: *To leap, bound, etc.*—2) Of water: *To spring up, etc.* [akin to Sans. root *SRI*, "to flow; to go"].

ἄλλόμενος, η, ον, P. pres. of ἄλλομαι.

ἄλλ-ος, η, ο, pron. adj.: 1. Sing.: a. *Another, other*.—As Subst.: ἄλλος, ον, m. *Another man, another*.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another*.—2. Plur.: *Other*.—As Subst.: a. ἄλλοι, ον, m.: (a) *Alone: Other men, others*.—(b) Repeated: *Some . . . others*.—b. ἄλλα, ον, n.

Other things [akin to Sans. *an-ya*, "other"].

ἄλλ-ότριος, ότρία, ότριον, adj. [ἄλλος, "another"] ("Of, or belonging to, another"; hence) *Alien, strange*.—In St. John's Gospel only as Subst.: ἄλλότριος, ον, m. *A stranger*.

ἄλoη, ης, f. (1. *The aloe*; an aromatic shrub or tree, called also ἀγάλλοχον and ξυλαλόη. It abounded in India and Arabia, and was used by the ancient Egyptians for burning as incense, etc.—2) *Aloes*; i. e. a preparation extracted from the aloe shrub, and employed by the ancient Egyptians and also by the Jews in embalming the dead. The word occurs only once in Gr. Test. at John xix. 39.

ἁμαρ-ἄνω, (f. ἁμαρτήσομαι, later ἁμαρτήσω, 1. aor. ἡμαρτήσα), 2. aor. ἡμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin*.

ἁμαρ-ία, ίας, f. [ἁμαρ-άνω] ("The act of sinning"; hence) 1. *Sin, generally*.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρ-ωλός, ωλόν, adj. [id.] *Sinning, sinful*.—As Subst.: ἁμαρτωλός, οὔ, m. *A sinful person, a sinner*.

*Ἀμήν, adv. 1. At the beginning of a sentence: *In truth, of a truth, verily*:—repeated for greater emphasis: ἀμήν ἀμήν.

verily, verily.—2. At the end of a sentence: *So may, or let, it be; amen.*

ἀμνός, οὐ, m. and f. *A lamb*. In Gr. Test. only masc., and in St. John's Gospel used only of Christ.

ἀμπέλως, ου, f. [prob. fr. ἀμπ-ί, Æolic form of ἀμφ-ί, "around"; ἔλ, root of ἑλ-ισσω, "to roll or wind"] ("That which rolls itself, or winds around"; hence) *A vine*, as twining its tendrils around trees, etc., for support;—at xv. 1 and 5, used by Christ of himself.

1. **ἄν**, conj. = 1. **ἐάν**. *If*; see **ἐάν**.

2. **ἄν**, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have*.—b. With Subj., the force of **ἄν** is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever; ὅπου ἄν, wherever; ἕως ἄν, until, whatever time it be (that); ὅσοι ἄν, how many soever, as many soever as; ὅ, τι ἄν, whatever thing, whatever.*

ἀνά, prep. gov. acc. ("Up, "up along"; hence) 1. Of place: *Through, throughout.*

—2. Distributively, with numerals: *Apiece.*

ἀναβαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] 1. *To go up* from a place, etc.—2. *To go up, ascend*, to a place.—3. Of a vessel, etc.: With εἰς: *To go up into; to go on board of*; also with πρὸς and acc. of person.—4. With εἰς: *To go up* from the country, etc., into or to a city, etc.

ἀναβαίνων, οὔσα, ον, P. pres. of ἀναβαίνω.

ἀναβάς, ᾶσα, ἄν, P. 2. aor. of ἀναβαίνω.

ἀναβέβηκα, p. ind. of ἀναβαίνω.

ἀναβλέπω, (f. ἀνα-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνά, denoting "repetition"; βλέπω, "to see"] *To see again, to recover sight*.—In this force alone in St. John's Gospel.

ἀναβλέψας, ᾶσα, ἄν, P. 1. aor. of ἀναβλέπω.

ἀναγγελεῖ, 3. pers. sing. 1. fut. ind. of ἀναγγέλλω.

ἀν-αγγέλλω, f. ἀν-αγγελῶ, 1. aor. ἀν-ήγγειλα, v. a. [ἀνά, denoting "repetition"; ἀγγέλλω, "to carry word, or tidings, about"] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*

ἀναγγελῶ, fut. ind. of ἀναγγέλλω.

ἀνᾶ-γινώσκω, (f. ἀνα-γνώ-

σομαι, p. ἀν-έγνωκα), 2. aor. ἀν-έγνων, v. a. and n. [ἀνά, denoting "repetition"; γινώσκω, "to know"] ("To know again"; hence) Of written characters: *To read*.

ἀνά-κειμαι, v. n. [ἀνά, "backwards, back"; κείμει, "to lie" in a place, etc.] 1. *To lie or lean back, to recline*.—2. *To recline on a couch at table*.

ἀνακείμενος, η, ον, P. pres. of ἀνάκειμαι.

(ἀνά-κύπτω, f. ἀνα-κύψω and -κύψομαι, p. ἀνα-κέκῳφα), 1. aor. ἀν-έκυψα, v. n. [ἀνά, "upwards"; κύπτω, "to bow, or bend, the head"] ("To bow, or bend, the head upwards"; i. e.) *To lift up the head from the ground, to lift one's self up to an upright position*.

ἀνακύψας, ᾱσα, ας, P. 1. aor. of ἀνακύπτω.

ἀν-ἁμάρτ-ητος, ητος, adj. [ἀν, "negative particle"; ἁμαρτάνω, "to sin"] *That does not sin, faultless, blameless, without sin, sinless*.

ἀνάπεσών, οῦσα, όν, P. 2. aor. of ἀναπίπτω.

(ἀνά-πίπτω, f. ἀνα-πεσοῦμαι, p. ἀνα-πέπτωκα), 2. aor. ἀν-έπεσον, v. n. [ἀνά, "backwards, back"; πίπτω, "to fall"] ("To fall back"; hence) 1. *To recline, to lie or lean back*.—2. *To recline, lie down, at table, etc.*

ἀνά-στᾶ-σις, σεις, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) 1. Of the dead: *Resurrection*.—2. With Art.: Of Christ, as the efficient cause of the resurrection both spiritual and actual: *The Resurrection*.

ἀναστήσομαι, ἀναστήσω, f. mid. and act. of ἀνίστημι.

ἀνα-στρέφω, f. ἀνα-στρέψω, (p. ἀν-έστρεψα), 1. aor. ἀν-έστρεψα, v. a. [ἀνά, "back, backwards"; στρέφω, "to turn"] ("To turn back or backwards"; hence) *To overthrow, overturn*.

ἀνα-χωρέω -χωρῶ, (f. ἀνα-χωρήσω), 1. aor. ἀν-εχώρησα [ἀνά, "back again"; χωρέω, "to go"] *To go back again, retire, withdraw one's self*.

ἄνδρα, acc. sing. of ἀνὴρ.

Ἀνδρέας, ου, m. *Andrew*; the brother of Simon Peter, a native of Bethsaida, in Galilee.

ἀνέβην, 2. aor. ind. of ἀναβαίνω.

ἀνέγνωσαν, 3. pers. plur. 2. aor. ind. of ἀναγινώσκω.

ἄν-εμος, έμου, m. ("The blowing thing"; hence) *Wind* [akin to Sans. root AN, "to blow"].

ἀνέπεσον, 2. aor. ind. of ἀναπίπτω.

(ἀν-έρχομαι), 2. aor. (ἀν-ηλύθον, und) ἀνῆλθον, v. mid.

[*ἀν-δ*, "up"; *ἔρχομαι*, "to come or go"] *To come, or go, up.*

ἀνίσταμαι, 1. aor. ind. of *ἀναστρέφω*.

ἀνεχώρησα, 1. aor. ind. of *ἀναχωρέω*.

ἀνέψα, perf. ind. of *ἀνολύω*.

ἀνεψώς, *υῖα*, *ὅς*, P. perf. of *ἀνολύω*.

ἀνέψα, 1. aor. ind. act. of *ἀνολύω*.

ἀνεψήχην, 1. aor. ind. pass. of *ἀνολύω*.

ἀνήγγιλα, 1. aor. ind. of *ἀναγγέλλω*.

ἀνήλθον, 2. aor. ind. of *ἀνέρχομαι*.

ἀ-νῆρ, *νδρός*, m. : 1. *A man*.—2. *A husband* [akin to Sans. *nar-a*, "a man"; *ἀ* is a prefix; cf. *ἀ-γαθ-ός*].

ἀνθράκιά, *ῖās*, f. [*ἀνθραξ*, *ἄνθρακ-ος*, "coal or charcoal"] ("A thing pertaining to *ἄνθραξ*"; hence) *A heap, or fire, of coal or charcoal*.

ἀνθρωπ-ο-κτόνος, *ον*, adj. [for *ἀνθρωπ-ο-κτέν-ος*; *ἀνθρωπ-ος*, "a man or person"; (ο) connecting vowel; *κταν*, a root of *κτείνω*, "to kill"] *Man-killing, murderous*.—In Gr. Test. only as Subst. : *ἀνθρωπ-οκτόνος*, *ον*, m. *A murderer*.

ἄνθρωπος, *ον*, comm. gen. *A human being; a man, person* :—*ὁ υἱὸς τοῦ ἀνθρώπου*, *the son of man*; i. e. Christ in respect to His human nature; i.

52, etc. :—*οἱ ἄνθρωποι*, *men, or persons, generally; mankind*; i. 4, etc.

ἀν-ίστημι, f. *ἀνα-στήσω*, p. *ἀν-έστηκα*, 1. aor. *ἀν-έστησα*, 2. aor. *ἀν-έστην*, v. a. and n. [*ἀν-δ*, "up"; *ίστημι*, "to make to stand—to stand"]

1. Act. : In pres., imperf., fut. and 1. aor. : *To make to stand up; to raise up, etc.*—2. Neut. : In perf., pluperf. and 2. aor. : a. *To stand up*.—b. *To rise from the dead, etc.*—c. *To rise up for the purpose of going*.—3. Mid. : *ἀν-ίσταμαι*, f. *ἀνα-στήσομαι* : a. *To stand up, arise*.—b. *To rise from the dead*.

Ἄννας, a, m. *Annas*; a high-priest of the Jews, appointed by P. Quirinus, the governor of Syria. Valerius Gratus, the procurator of Judæa, deprived him of his office and substituted Ismaël in his stead.

ἀν-όλω (*ἀν-όλνυμι*, f. *ἀν-όλω*), p. *ἀν-έφαγα* (and *ἀνέφαχα*), 1. aor. *ἀν-έφα* and *ἤνοιξα*, v. a. and n. [*ἀν-δ*, in "intensive" force; *όλω* or *όλνυμι*, "to open"] 1. Act. : *To open*;—at x. 3, supply *τὴν θύραν*, after *ἀν-όλει* :—*τοὺς ὀφθαλμοὺς ἀν-όλειν*, *to open the eyes*, i. e. to restore the sight.—2. Neut., in perf. : *To be opened, to stand or lie open*; i. 52.—3. Pass. : (*ἀν-όλνυμαι*), perf. *ἀν-έφαγμαι* and *ἤν-έφαγμαι*, 1. aor. *ἀν-*

εφ' ἑθην, ἡν-εφ' ἑθην, and ἡν-οιχ' ἑθην, (1. fut. ἀν-οιχθήσομαι), 2. fut. ἀν-οιγήσομαι: a. *To be opened*.—b. *To be opened; to stand or lie open*.

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for*:—χάριον ἀντί χάριτος λαβεῖν, *to receive grace for grace*, i. e. *to receive fresh favours in the place of former favours, = many or numerous favours*.

ἀντί-λέγω, (f. ἀντί-λέξω, 1. aor. ἀντ-έλεξα), v. n. [ἀντί, "in opposition to, against;," λέγω, "to speak"] With Dat.: *To speak against, etc.*

ἀντλ-έω -ῶ, (f. ἀντλήσω), p. ἤντληκα, 1. aor. ἤντλησα, v. a. [ἀντλ-ος, "bilge-water"] ("To bale out bilge-water;" hence) 1. *To draw water from a well*.—2. *To draw and pour out from a vessel, etc.*

ἀντλη-μα, ἡμάτος, n. [lengthened fr. ἀντλε-μα, fr. ἀντλέω, "to draw" water from a well, etc.] ("That which draws" water from a well, etc.; hence) *A bucket, pail, etc.*

ἀντλήσαι, 1. aor. inf. of ἀντλέω.

ἀντλήσατε, 2. pers. plur. 1. aor. imperat. of ἀντλέω.

ἄνω, adv. [ἀν-δ, "up"] 1. *Upwards, up*.—2. *On high, aloft, above*:—τὰ ἄνω, *the things on high*, i. e. *heaven*; viii. 23;—ὡς ἄνω (supply τοῦ),

as far as that which is above, i. e. *up to the top*; ii. 7.

ἄνω-θεν, adv. [ἄνω, "above"; particle *θεν* = "from"] 1. *From above*, i. e. *from heaven, or from God*; iii. 3, etc.—2. *Above, etc.*:—ἐκ τῶν ἄνω-θεν, (*from the things or parts above*; i. e.) *from the upper parts or the top*.

ἄξιος, ἰα, ἰον, adj. [for ἄγ-σιος, fr. ἄγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) *Worthy*:—followed by *ἵνα* and Subj.: *Worthy to do, etc.*

ἀπ-αγγέλλω, f. ἀπ-αγγέλω, 1. aor. ἀπ-ήγγειλα, v. a. [ἀπ-ό, in "intensive" force; ἀγγέλλω, "to carry word"] *To carry word about; to announce, report, relate, tell*.

ἀπαγγέλλων, ουσα, ον, P. pres. of ἀπαγγέλλω.

ἀπ-ἄγω, (f. ἀπ-άξω), 2. aor. ἀπ-ηγᾶγον, v. a. [ἀπ-ό, "away"; ἄγω, "to lead"] *To lead away as a prisoner*; xviii. 13.

ἀπ-αντάω -αντῶ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπ-αρνέομαι -αρνούμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-ηρη-σάμην, v. mid. [ἀπ-ό, in "intensive" force; ἀρνέομαι, "to deny"] *To deny utterly*.

ἀπ-νήσομαι, f. ind. of ἀπαρνεομαι.

ἀπέβησαν, 3. pers. plur. 2. aor. ind. of ἀποβαίνω.

ἀπέθανον, 2. aor. ind. of ἀποθνήσκω.

ἀπειθ-έω -ῶ, f. ἀπειθήσω, 1. aor. ἡπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] With Dat.: *To be disobedient to, to disobey.*

ἀπειθῶν, οὔσα, οὖν, contr. P. pres. of ἀπειθέω.

ἀπεκαλύφθην, 1. aor. ind. pass. of ἀποκαλύπτω.

ἀπέκοψα, 1. aor. ind. of ἀποκόπτω.

ἀπεληλύθεισαν, 3. pers. plur. pluperf. ind. of ἀπέρχομαι.

ἀπελθεῖν, 2. aor. inf. of ἀπέρχομαι.

ἀπελθῶν, οὔσα, ὄν, P. 2. aor. of ἀπέρχομαι.

ἀπέλυον, imperf. ind. of ἀπολύω.

ἀπέλυσα, 1. aor. ind. of ἀπολύω.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart*:—ἀπέρχεσθαι ὀπίσω τινός, *to go away behind one, i.e. to follow one or be one's disciple*, an expression which had its origin in the teacher of a sect, etc., propounding his doctrines while walking about, followed closely by his disciples;—ἀπέρχεσθαι εἰς τὰ ὀπίσω, *(to go away to the parts*

behind, i.e.) to fall back, retire, retreat backwards.—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

ἀπίσταλκα, perf. ind. of ἀποστέλλω.

ἀπισταλμένος, η, ον, P. perf. pass. of ἀποστέλλω.

ἀπίστειλα, 1. aor. ind. of ἀποστέλλω.

ἀπήλθον, 2. aor. ind. of ἀπέρχομαι.

ἀπήντησα, 1. aor. ind. of ἀπαντάω.

ἄ-πιστος, πιστον; adj. [ἀ, "negative"; πιστός, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

ἀπό (before a soft vowel ἀπ'; but ἀπὸ Ἀριμαθείας, xix. 38; before an aspirated vowel ἀφ'), prep. gov. gen. 1. *From, in the fullest meaning of the word*.—2. In the place of the partitive Gen. alone after verbs act., to denote a part:—ἐνέγκατε ἀπὸ τῶν ὕδαριων, xxi. 10.—3. Without dependent gen., and in combination with gen. of space or distance: *Away, off*:—ἀπὸ πηχῶν διακοσίων, *two hundred cubits off*, xxi. 8; cf. the use of the Lat. prep. *ab* in the same force.—4. Of time, as a commencing point: *From, after*; xix. 27.—5. Of a person as the

origin or source of anything: *Of*; vii. 17 [akin to Sans. *apa*, "away from"].

ἀπο-βαίνω, f. ἀπο-βήσομαι, (p. ἀπο-βέβηκα), 2. aor. ἀπέβην, v. n. [ἀπό, "away from"; βαίνω, "to go"] ("To go away from"; hence) *To go forth from a vessel, etc., to disembark, etc.*

ἀποθάνεισθε, 2. pers. plur. fut. ind. of ἀποθνήσκω.

ἀποθάνη, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

ἀποθάνω, 2. aor. subj. of ἀποθνήσκω.

ἀπο-θνήσκω, f. ἀπο-θανοῦμαι, 2. aor. ἀπέθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die*.—2. In 2. aor.: *To have died, i. e. to be dead.*

ἀπο-κάλυπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπέκαλυψα, v. a. [ἀπό, negative=English "un"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known*.—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπεκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

(ἀπο-κόπτω, f. ἀπο-κόψω), 1. aor. ἀπέκοψα, v. a. [ἀπό, "from"; κόπτω, "to cut"] ("To cut from" an object; hence) *To cut off*.

ἀπο-κρίνομαι, (f. ἀπο-κρίνοῦμαι), 1. aor. ἀπεκρινάμην, 1. aor. pass. in mid. force, ἀπ-

εκρίθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, *etc.*: *To reply, answer*; —sometimes with Dat. of person.

ἀποκρί-σις, *σεως*, f. [ἀποκρίνομαι, "to answer"; see κρίνω] ("An answering"; hence) *An answer, reply*.

ἀποκτείνει, 1. aor. inf. of ἀποκτείνω.

ἀποκτείνας, *ᾶσα*, *αν*, P. 1. aor. of ἀποκτείνω.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπέκτονα), 1. aor. ἀπέκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," *etc.*] *To kill, put to death, etc.*

ἀποκτενῶ, fut. ind. of ἀποκτείνω.

ἀπολέσαι, 1. aor. inf. of ἀπόλλυμι.

ἀπολέσει, 3. pers. sing. f. ind. of ἀπόλλυμι.

ἀπολέσῃ, 3. pers. sing. 1. aor. subj. of ἀπόλλυμι.

ἀπολέσω, fut. ind. and 1. aor. subj. of ἀπόλλυμι.

ἀπ-όλλυμι, f. ἀπο-λέσω, (p. ἀπο-λώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ἄλλυμι, "to destroy"] 1. Act.: a. *To destroy utterly or entirely*.—b. *To cause the death*

of, to kill.—c. To lose.—2. Mid.: ἀπ-όλλυμαι, f. ἀπ-ολοῦμαι, 2. aor. ἀπ-ωλόμην, ("To destroy one's self utterly"; hence) *Of persons or things: To perish.*

ἀπολύσαι, 1. aor. inf. of ἀπολύω.

ἀπολύσω, 1. aor. subj. of ἀπολύω; xviii. 39.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλῃσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) *To release, set free.*

ἀπορ-έω -ῶ, f. ἀπορήσω, p. ἠπόρηκα, v. n. [ἀπορ-ος, "without resources, at a loss"] 1. Neut. *To be at a loss, to be perplexed or in doubt, etc.—2.* Mid.: ἀπορ-έομαι -οῦμαι, (f. ἀπορήσομαι) = no. 1.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) *To send forth on a mission, etc.; —at xi. 3 without nearer Object.—Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστάλην.*

ἀπόστολ-ος, ον, m. [for ἀπόστέλ-ος; fr. ἀποστέλ-ω, "to send forth"] ("One sent forth"; hence) *An apostle.*

ἀπο-συνᾶγωγ-ος, ον, adj. [ἀπό, "away from"; συν-αγωγή, "a synagogue"] *Put*

away, or excluded, from the synagogue; i. e. excommunicated and debarred from taking part in the sacred rites of the Jewish people.

ἄπ-τω, (f. ἄψω), 1. aor. ἦψα, v. a.: 1. Act.: *To fasten to, to join.—2.* Mid.: ἄπ-τομαι, (f. ἄψομαι), 1. aor. ἦψάμην, ("To fasten, or join, one's self" to something; hence) With Gen.: *To take, or lay, hold of; to touch* [perhaps akin to Sans. root *śap*, "to connect"].

ἀπώλ-εια, εἰας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λυμι, "to destroy"] *Destruction:—ὁ υἱὸς τῆς ἀπωλείας, the son of destruction, i. e. a person devoted to destruction or perdition; xvii. 12.*

ἄραι, 1. aor. inf. of αἶρω.

ἄρεσ-τός, τή, τόν, adj. [for ἄρεσκ-τός, fr. ἀρέσκ-ω, "to please"] *Pleasing, pleasant.*—As Subst.: ἄρεσά, ὦν, n. plur. *Things that are pleasing, etc.*

ἀριθμός, οὔ, m. *Number;—*at vi. 10, ἀριθμόν is the acc. of "respect" after πεντακισ-χίλιοι.

Ἀριμαθαία, ας, f. *Arimathea; a city of Judea, the site of which is not determined.*

(ἀριστ-άω -ῶ, f. ἀρίστησω, p. ἠρίστηκα), 1. aor. ἠρίστησα, v. n. [ἀριστ-ον, "a morning-meal"; later, "a mid-day

meal"] ("To take a morning-meal or mid-day meal"; hence)

1. *To breakfast*.—2. *To dine*.

ἀριστήσατε, 2. pers. plur.

1. aor. imperat. of ἀριστάω.

ἀρκέω -ᾱ, (f. ἀρκέσω), 1. aor. ἤρκεσα, v. n.: With Dat.: 1. *To be sufficient, to suffice*; vi. 7.—2. Impers.: ἀρκεῖ, *It sufficeth*, etc.

ἀρνέομαι -οὔμαι, f. ἀρνήσομαι, 1. aor. ἠρνησάμην, v. mid. *To say "no"; to deny*.

ἀρν-ιον, ου, n. dim. [ἀρν-ός, "a lamb"] *A little lamb, a lamb*;—at xxi. 15, applied figuratively by Christ to the members of His flock.

ἄρον, 1. aor. imperat. of αἶρω.

ἀρπάξω, f. ἀρπάσω (and ἀρπάξω, p. ἤρπακα), v. a. 1. *To snatch, or pluck, away*, etc.—2. *To seize and carry off by force*, etc.

ἄ-ρ-ῥᾶφ-ος, ου, adj. [ἄ, "not"; ῥαφ, root of ῥάπτω, "to sew," with its first letter (ρ) doubled] ("Not sewn"; hence) Of a robe: *Without seam, seamless*.

ἄρτι, adv. *Just now, at this moment or present time, now*;—ἕως ἄρτι, *up to, or until, this present time*;—ἀπ' ἄρτι, *from this very time, henceforth*, xiii. 19; xiv. 7: but at i. 52 (*after now*: i. e.) *hereafter*.

ἄρτος, ου, m.: 1. *A loaf of bread*;—Plur.: *Loaves*.—2. In collective force: *Bread*.

ἀρχ-ή, ἡς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement*.

ἀρχ-ιερεύς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεύς, "a priest"] ("Chief-priest") Of the Jews: 1. *High-priest*.—2. Plur.: *The chief-priests*; i. e. the heads of the 24 courses; see συνέδριον.

ἀρχ-ι-τρίκλινος, τρικλίνου, m. [ἀρχ-ω, "to rule"; (ι) connecting vowel; τρίκλινος, "a dining-room" with three couches] ("He who rules, or presides over, a τρίκλινος"; hence) *A ruler, or master, of a feast*.

ἄρχω, (f. ἄρξω, p. ἤρξα), v. a. ("To be first"; hence) In power, etc.: With Gen.: *To rule, govern, command*.—Mid.: ἄρχομαι, (f. ἄρξομαι), 1. aor. ἤρξάμην: In time: *To begin, commence* [prob. akin to Sans. root ABH, in force of "to be able"].

ἄρχ-ων, οντος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief, etc.*;—ὁ ἀρχων τοῦ κόσμου (τούτου), *the ruler of (this) world*, i. e. Satan.

ἄρωμα, ἄτος, n. *A spice* [prob. akin to Sans. root GHRĀ, "to smell"; and so, "the thing that is smelt" on account of its fragrance].

ἀσθέν-εια, είας, f. [ἀσθεν-ής,

"weak"] ("The state, or condition, of the *ἀσθενής*"; hence)

1. *Weakness, want of strength, feebleness.*—2. *A sickness, illness, disease.*

ἀσθεν-έω-ω, 1. aor. *ἡσθένησα*, v. n. [id.] 1. *To be weak, feeble, or infirm.*—2. *To be sick, ill, etc.*

ἀσθενήσας, *ἄσα*, *αν*, P. 1. aor. of *ἀσθενέω*.

ἀσθενῶν, *οὔσα*, *οὖν*, contr. P. pres. of *ἀσθενέω*.—As Subst.: *ἀσθενῶν, οὖντος*, *A sick person*;—*οἱ ἀσθενοῦντες*, *the sick*, i. e. sick persons generally.

ἀτίμ-άξω, (f. *ἀτιμάσω*, p. *ἡτιμάκα*), 1. aor. *ἡτιμάσα*, v. n. [*ἀτιμ-ος*, "dishonoured"] ("To make *ἄτιμος*"; hence) *To dishonour*.

αὐ-λή, *λῆς*, f. ("A courtyard"; hence, "a dwelling-place," surrounding the courtyard; hence "a dwelling or abode" in general; hence) 1. *A palace, etc.*—2. Of sheep: *A fold* [either fr. *ἄ-ω*, "to blow," fr. Sans. root *ṽl*; or akin to Sans. root *vas*, "to dwell"].

αὐξ-ἄνω, (f. *αὐξήσω*, p. *ἡῶξ-ηκα*), v. a. *To grow, grow up, increase* [akin to Sans. root *ṽaksh*, "to grow"].

αὐ-τός, *τή*, *τό*, pron. adj.: 1. *Self, very.*—As Subst.: Of all persons: *αὐτός, οὐ*, m. *I myself, you yourself, he himself, etc.*—2. With article

prefixed, in all genders and cases: *The same.*—As Subst.: *τὸ αὐτό, the same thing.*—3. As simple pron. of 3rd person: *He, she, it, they, etc.*;—sometimes repeated; cf. v. 36 [akin to a pron. *av*, preserved in the Zend language].

1. *αὐτοῦ*, masc. and neut. gen. sing. of *αὐτός*.

2. *αὐτοῦ*, *ἦς*, *οὔ*; see *ἐαυτοῦ*.

αὐτ-ό-φωρ-ος, *ον*, adj. [*αὐτ-ός*, "self, very"; (o) connecting vowel; *φωρ-άω*, "to search after a thief (*φάρ*)"; hence, "to detect, discover," etc.] *Detected, or caught, in the very act*:—adverbial expression, *ἐπ' αὐτοφώρῳ*, (or as one word, *ἐπαντοφώρῳ*), *caught in the very act*, usually in combination with some verb denoting "to take, catch," etc.

ἀφῆκα, 1. aor. ind. of *ἀφίημι*.

ἀφῆτε, 2. pers. plur. 2. aor. subj. of *ἀφίημι*.

ἀφίενται, 3. pers. plur. ind. pres. pass. of *ἀφίημι*.

ἀφ-ίημι, f. *ἀφ-ήσω*, (p. *ἀφ-είκα*), 1. aor. *ἀφ-ήκα*, 2. aor. *ἀφ-ῆν*, v. a. [*ἀπ-ό*, "from, away" (see *ἀπ-ό*); *ἵημι*, "to send"] 1. ("To send from" one; hence) a. *To forgive, remit, pardon, etc.*, sin, an injury, etc.—b. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer,*

permit, etc.—2. (In a reflexive force: "To send one's self away from" something; hence) a. *To leave, forsake, abandon*.—b. *To leave, quit, a place, etc.*—c. *To leave* behind one at death.—d. *To leave alone or unmolested*; xi. 48.—e. With double Acc.: *To leave* one in the state denoted by second Acc.; xiv. 18.—Pass.: ἀφίεμαι, p. ἀφεῖμαι, 1. aor. (ἀφείθην, and) ἀφέθην, 1. fut. ἀφεθήσονται.

ἀφῶμεν, 1. pers. plur. 2. aor. subj. of ἀφίημι.

βαθύς, εἶα, ὅ, adj. *Deep*.

βατόν, ου, n. *A palm-branch*;—at xii. 13 in connexion with φοινῖξ.

βάλε, βάλετε, 2. pers. sing. and plur. 2. aor. imperat. of βάλλω.

βάλέτω, 3. pers. sing. 2. aor. imperat. of βάλλω.

βάλ-λω, (f. βάλλω), p. βέ-βληκα, 2. aor. ἔβαλλον, v. a. ("To cause to fall"; hence) 1. *To put, place, lay, etc.*—2. *To throw, cast*;—at viii. 59 supply αὐτούς (= λίθους) after βάλωσιν.—3. With εἰς τὴν καρδίαν, *To put into the heart*, i. e. *to suggest, urge, induce, etc.*; xiii. 2.—4. With personal pron. in reflexive force: *To cast one's self*, i. e. *to leap, etc.*; xxi. 7.—5. *To put up* a sword into its

scabbard; xviii. 11.—Pass.: βάλλομαι, p. βέβλημαι, 1. aor. ἐβλήθην, 1. f. βληθήσομαι [akin to Sans. root GAL, "to fall," in causative force].

βάλω, 2. aor. subj. of βάλλω.

βαπτ-ίζω, f. βαπτίσω, p. βεβάπτισκα, 1. aor. ἐβάπτισα, v. a. and n. [akin to βάπτ-ω, "to dip"] ("To dip in water"; hence) 1.: a. Act.: *To baptize* a person.—b. Neut.: *To baptize, administer baptism*.—2. Pass.: βαπτ-ίζομαι, p. βεβάπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι, ("To be dipped in water"; hence) *To be baptized*.

(βάπτω, f. βάψω), 1. aor. ἔβαψα, v. a. *To dip*.

βάψας, ἄσα, αν, P. 1. aor. of βάπτω.

*Βαραββᾶς, ου, m. ("Son of Abba," or of a "Father") *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

βᾶσιλε-ία (quadrisyll.), ἱας, f. [βασιλε-ύω (quadrisyll.), "to be a king, to reign"] ("A reigning"; hence) *A kingdom*.

βασιλεύς, ἔως, m. *A king*.
βᾶσιλ-ικός, ἰκή, ἰκόν, adj. [βασιλ-εύς, "a king."] *Of, or*

belonging to, a king.—As Subst.: βασιλικός, οὔ, m. ("One belonging to a king"; hence, "a king's friend or officer"; hence) *A nobleman.*

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a.—1. Of stones: *To take up for the purpose of throwing, etc.*—2. *To carry, bear.*—3. *To carry off, take away, etc.*

βεβληκώς, νῖα, ός, P. perf. of βάλλω.

βεβλημένος, η, ον, P. perf. pass. of βάλλω.

βεβρωκός, masc. dat. plur. of βεβρωκώς, P. perf. of βιβρώσκω;—at vi. 13 used as Subst.

Βηθαβάρá, áς, f. ("The house, or place, of passage") *Bethabara*, a place, or village, on the Jordan, where there was a ford.

*Βηθανία, áς, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariel*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

*Βηθεσδά, áς, f. ("House of pity") *Bethesda*; a pool in the neighbourhood of Jerusalem, into which at certain seasons an angel descended,

imparting to its waters the power of healing the first sick person who bathed in them afterwards.

*Βηθλεέμ, f. indecl. ("House of bread") *Bethlehem*; a town of the tribe of Judah, celebrated first of all as the birth-place of David, and subsequently more celebrated as the birth-place of the Saviour.

*Βηθσαιῖδά, n. indecl. ("The House of provisions or food";—or, "The House of the Chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

βῆ-μα, μάτος, n. [βῆ, a root of βαίνω in the force of "to mount"] ("That which is mounted"; hence) Of a magistrate, etc.: *A tribunal, seat, etc.*

βιβλ-ιον, ἱον, n. dim. [βιβλος, "a book"] ("A little book"; hence) 1. *A scroll of writing; a writing, document, etc.*—2. *A book.*

(βι-βρώ-σκω, f. βρώσεται), p. βέβρωκα, v. n. *To eat, partake of food* [reduplicated and lengthened from a root βρω, which is prob. akin to Sans. root GRÍ, "to devour"]

βλασφη-έω -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. n. [βλάσφημος, "speaking pro-

fanelly"] *To speak profanely or blasphemously; to blaspheme.*

βλασφημ-ία, ἴας, f. [βλασφημ-έω, "to blaspheme"] *A blaspheming, blasphemy.*

βλέπω, (f. βλέψω, p. βλέψα), v. a. and n.: 1. Act.: a. *To see or behold an object.*—b. *To look on or at.*—2. Neut.: *To possess the faculty of sight, to see.*

βλέπων, οὐσα, ον, P. pres. of βλέπω;—οἱ βλέποντες, *those who see or possess sight*, ix. 39, etc.

βο-άω, -ῶ, (f. βοήσω, p. βέβηκα), 1. aor. ἐβόησα, v. n. *To cry, or call, out* [akin to Sans. root **HVḌ**, "to call"].

βο-σκειν, (f. βοσκήσω), v. a. ("To nourish"; hence) *Of animals as Object: To drive to pasture, feed, tend* [akin to Sans. root **PĀ**, "to nourish"].

βούλ-ομαι, f. βουλήσμαι, p. βεβούλημαι, 1. aor. ἐβουλήθην and ἡβουλήθην v. mid. *To will, wish, desire* [root **बुल** (= **बुल**), akin to Sans. root **वृ**, "to choose"].

βοῦς, βοός, comm. gen.: 1. *A cow, ox.*—2. Plur.: *Cattle* in collective force [acc. to some from the natural sound **βο**, and so "the lowing or bellowing one"; acc. to others, akin to the Sanscrit *go*, "a bull, a cow"; and in plur. "cattle"].

βοῶν, ῶσα, ῶν, contr. P. pres. of βοάω.—As Subst.: **βοῶν**, ὠντος, m. *One crying, or calling, out*; i. 23.

βράχ-ιον, ἴονος, m. *An arm* [prps. akin to Sans. root **GRAH**, "to take, seize"].

βραχύς, εἶα, ὅ, adj. *Of number, etc.: Small, little.*—As Subst.: **βραχύ**, n. *A small, or little, piece or portion.*

βροντή, ἥς, f. *Thunder.*

βρώ-μα, μᾶτος, n. [βρω, root of **βι-βρώ-σκω**, "to eat"] ("That which is eaten"; hence) *Food.*

βρώ-σις, σίως, f. [id.] ("An eating"; hence) *Meat, food*, as opposed to drink.

***Γαββαθα**, f. indecl. ("Lofty place") *Gabbatha*; the name given by the Jews to the place in Jerusalem where the Roman Governor's tribunal was placed; the Greek term, as mentioned at xix. 13, was **Λιθόστρωτον**; see **λιθόστρωτος**.

γαζοφύλακ-ιον, ἴου, n. [γαζοφύλαξ, γαζοφύλακ-ος; "one who guards treasure"; fr. γάζ-α, "royal treasure"; hence, "riches, treasure" in general; (o) connecting vowel; φύλαξ, φύλακ-ος, "a guard"] ("A thing pertaining—i. e. here, entrusted—to a γαζοφύλαξ"; hence) *A place where treasure, etc., is kept or deposited; a treasury.*

*Γαλιλαία, *as, f. Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Cœlë-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre.—Hence, Γαλιλαῖος, *α, ον* (for Γαλαλαῖος), *adj. Of, or belonging to, Galilee; Galilean.*—As Subst.: Γαλιλαῖος, *ον, m. A man of Galilee; a Galilean* [“a circle or circuit”; the term *Eretz hagadlil*, “Land of the circle or circuit,” being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned]. See, also, Τιβερίδης.

Γαλιλαῖος, *α, ον, Γαλιλαῖος, ον*, see Γαλιλαία.

γάμος, *ον, m. [γαμ-έω, “to marry”]* 1. *A marriage, a wedding.*—2. *A marriage-feast, wedding-feast.*

γάρ (usually the second word in a clause, but at iv. 45; xii. 8, in the third place) *conj. For.*

γε, enclitic particle: *At least, indeed, at any rate* [prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

γεγεννημένος, *η, ον, P. perf. of γίνομαι.*

γεγέννημαι, *perf. ind. pass. of γεννᾶω.*

γεγεννημένος, *η, ον, P. perf. pass. of γεννᾶω.*

γέγονα, *perf. ind. of γίνομαι.*
γεγονέναι, *perf. inf. of γίνομαι.*

γεγραμμένος, *η, ον, P. perf. pass. of γράφω.*

γέγραφα, *perf. ind. of γράφω.*
γείτων, *ονος, comm. gen. A neighbour.*

(γεμ-ίζω, *f. γεμίσω, Attic γεμίω*), 1. *aor. ἐγέμισα, v. a. [γέμ-ω, “to be full”] (“To make to be full”; hence) 1. To fill.*—2. *With Acc. and Gen.: To fill a thing with something.*

γεμίσατε, 2. *pers. plur. 1. aor. imperat. of γεμίζω.*

γενέσθαι, 2. *aor. inf. of γίνομαι.*

γεν-ετή, *ετής, f. [γεν, root of γίνομαι, “to be born”] (“A being born”; hence) The time of birth, birth.*

γενήσομαι, *fut. ind. of γίνομαι.*

γένηται, 3. *pers. sing. 2. aor. subj. of γίνομαι.*

γεν-ν-άω -ῶ, *f. γεννήσω, p. γεγέννηκα, 1. aor. ἐγέννησα, v. a. [root γεν (see γίνομαι) with ν doubled] (“To cause to be born”; hence) 1. Act.: a. Of a father: To engender, beget.—b. Of a mother: To bear, bring forth.*—2. *Pass.: γεν-ν-άομαι -ῶμαι, p. γεγέννη-*

μαι, 1. aor. ἐγεννήθην: Of a child: *To be born.*

γεννηθῆ, 3. pers. sing. 1. aor. subj. pass. of γεννάω.

γεννηθῆναι, 1. aor. inf. pass. of γεννάω.

γενομένος, η, ον, P. 2. aor. of γίνομαι.

γένομαι, 2. aor. subj. of γίνομαι.

γέρων, οντος, m. *An old man.*—As Adj.: *Old* [akin to Sans. root Jṛī, “to grow old”].

γεύσεται, 3. pers. sing. 1. aor. subj. mid. of γεύω.

(γεύ-ω, f. γεύσω), 1. aor. ἔγευσα, v. a.: 1. Act.: *To give a taste of.*—2. Mid.: γεύομαι, f. γεύσομαι, 1. aor. ἔγευσάμην, (p. pass. in mid. force, γέγευμαι), v. mid. (“*To give one’s self a taste of*”; i. e.) With Gen. (or Acc.): *To taste something*:—γεύεσθαι θανάτου, *to taste death*; i. e. *to experience death, to die* [akin to Sans. root JUSH, “to enjoy”].

γεωργός, όν, adj. [for γεργός; fr. γέ-α (= γῆ), “the earth, soil”; obsol. ἔργ-ω, “to work”] (“*One working the earth or soil*”; hence) *Tilling, or cultivating, the ground.*—As Subst.: γεωργός, οὔ, m. *One who tills the soil, etc.; a tiller of the ground, a husbandman.*

γῆ, γῆς, f.: 1. *Earth*, as opp. to “heaven.”—2. *Land*, as opp. to sea.—3. *A land*, *St. John.*

country.—4. *The ground.*—5. *Soil, or earth*, in which seeds, etc., are sown.

γηράσῃς, 2. pers. sing. 1. aor. subj. of γηράσκω.

γηρά-σκω, (f. γηράσω and γηράσομαι, p. γεγήρακα), 1. aor. ἐγήρασα, v. n. [γῆρας, γήρα-ος, “old age”] *To come to old age, become aged, become or be old.*

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. ἐγένόμην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθήσομαι), v. mid. (“*To come into being*”; hence)

1. *To be born.*—2. *To be made, formed, or created.*—

3. *To happen, come to pass, take place, occur.*—4. *Of time: To arrive, be present,*

have come:—πρωτας γενομένης, *when morning had come*; xxi. 4; Gen. Abs.—5. *With predicate: To be, become, or be made, something*:—γενέσθαι τέκνα θεοῦ, *to become children of God*, i. 12.—6. *Like εἰμί, To be.*—With εἰς, “for”: *To be for something*; i. e. *to be changed into, to be made*;

xvi. 20.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite word: εἰμί alone is thus employed; see εἰμί [re-

duplicate, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, “to

be born"; also, "to become, take place".

γῖ-νώ-σκω, γι-γνώ-σκω, f. (γνώσκω), γνῶσομαι, p. ἐγνώκα, 2. aor. ἐγνων, (imperat. γνῶθι, subj. γνῶ, γνῶς, γνῶ, opt. γνοίην, inf. γνῶναι, part. γνοῦς), v. a. : 1. *To perceive, mark, observe, understand, learn.*—2. 1. past tenses : ("To have perceived," etc.; hence) *To know* [root γνω, akin to Sans. root ज्ञा, "to know"; cf. Lat. no-sco (old form gno-sco), Eng. "know"].

γλῶσσ-ό-κομ-ον, ου, n. [γλῶττ-α, "a tongue"; hence, fr. similarity of shape, "a mouthpiece of a flute"; (ο) connecting vowel; κομ-έω, "to take care of"] ("That which takes care of (= a bag for carrying) the mouthpiece of a flute"; hence) *A bag* in general;—and at xii. 6 and 39, *a bag* for carrying money.

γνω-ρ-ῖζω, f. γνωρίσω (Attic, γνωρίῶ, p. ἐγνώρικα), 1. aor. ἐγνώρισα, v. a. *To make known; to reveal, declare* [root γνω; see γινώσκω].

γνωρίσω, fut. ind. of γνωρίζω.

γνω-στός, στή, στόν, adj. : With Dat. : *Known to* a person [root γνω; see γινώσκω].

γογγ-ῦζω, (f. γογγύσω, 1. aor. ἐγόγγυσα, v. n. *To mutter, murmur* [akin to Sans. root गुञ्ज, "to buzz"].

γογγυσ-μός, μου, m. [for γογγυδ-μός; fr. γογγύζω (= γογγυδ-σω), "to mutter"] *A muttering, murmuring.*

γογγύζω, ουσα, ον, P. pres. of γογγύζω.

Γολγοθᾶ, n. indecl. ("A scull") *Golgotha*: a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

γον-εύς, έως, m. [γον-δω (= γεννάω), "to beget"] ("A begetter"; hence, "a father;"; hence) Plur. : *Parents.*

γράμ-μα, μάτος, n. [for γράφ-μα; fr. γράφ-ω, "to write"] ("That which is written"; hence, "a letter" of the alphabet; hence) Plur. : 1. *Writings*, etc.—2. *Letters, learning.*—N.B. Cf. Lat. *litteræ*.

γραμμάτ-εύς, έως, m. [γράμ-μα, γράμματ-ος, "a written character, a letter"] ("He who attends to γράμμα"; hence, "a writer or copyist"; hence) Among the Jews after the return from the captivity : 1. *A scribe*; i. e. one whose office it was to expound the Law as well as to transcribe it.—2. Plur. : In connexion with (ἀρχιερεῖς or) πρεσβύτεροι, *The Scribes*, who were members of the Sanhedrim.

γράφ-ή, ης, f. [γράφ-ω, "to write"] ("That which is

written"; hence) Sing. and Plur.: With definite article: *The Scripture or Scriptures*; i. e. the inspired writings.

γραφόμενος, η, ον, P. pres. pass. of γράφω.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a.: 1. *To write*;—at xix. 21 with clause as Object;—at v. 46 without Object.—2. Impers. perf. ind. pass.: **γέγραπται, It is written.**—3. *To write of, or about*; i. 46.—Pass.: **γράφομαι, p. γέγραμμαι, (1. aor. ἔγράφην). γράψας, ἄσα, αν, P. 1. aor. of γράφω.**

γυμνός, ή, όν, adj. Naked, without clothing.

γύναι, voc. sing. of γυνή.

γυν-ή, αικός, f. ("She who brings forth"; hence) A woman [akin to Sans. root JAN, in transitive force, "to bring forth"].

***Δαβίδ, m. indecl. ("Be-loved") David**; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

δαιμονιζομαι, 1. aor. ἐδαιμονίσθην, v. pass. [δαίμων, δαίμον-ος, "a demon or devil"] To be possessed of a devil or devils.

δαιμονιζόμενος, η, ον, P. pres. of δαιμονίζομαι.

δαίμόνιον, ίον, n. (dim. only in form) [δαίμων, δαίμον-ος, "a tutelary genius"; but in Gr.

Test. always, in bad sense, "a demon or devil"] *A demon or devil.*

(δακρ-ῦν, f. δακρῦσω, p. δεδάκρῦκα), 1. aor. ἐδάκρῦσα, v. n. [δακρ-υ, "a tear"] To shed tears, weep.

δάκτυλος, ον, m. A finger.

δέ, conj.: 1. *And, also.*—2. *But*; see μέν.

δεδεμένος, η, ον, P. perf. pass. of δέω;—at xi. 44 folld. by acc. of "Respect."

δεδομένος, η, ον, P. perf. pass. of δίδωμι.

δεδόξασμαι, perf. ind. pass. of δοξάζω.

δέδωκα, perf. ind. of δίδωμι.

δεδώκεισαν, see δίδωμι.

δεῖ, imperf. ἔδει, subj. δέη, (opt. δέοι), inf. δεῖν, part. δέων, (f. δεήσει, 1. aor. ἐδέησε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] It is binding or necessary; it is needful.

δείκ-νῦμι, -νῦω, f. δείξω, (p. δέδειχα), 1. aor. ἔδειξα, v. a. To show [akin to Sans. root DIC, "to show"].

δειλιάτω, 3. pers. sing. pres. imperat. of δειλιάω.

δειλι-άω -ῶ, (f. δειλιάσω), v. n. [δειλί-α, "timidity"] ("To have, or be in a state of, δειλία"; hence) To be terrified or afraid.

δείξον, 1. aor. imperat. of δείκνυμι.

δείξω, fut. ind. of δείκνυμι.

δεῖπνον, ου, n.: 1. *A meal.*

—2. *A supper*;—at xiii. 2, δεῖπνου γενομένου is gen. abs.

δεκα-πέντε, num. adj. indecl. [δέκα, "ten"; πέντε, "five"] ("Ten and five"; i. e.) *Fifteen.*

δέκα-τος, τη, τον, num. adj. [δέκα, "ten"] ("Provided with ten"; hence) *Tenth.*

δεξιός, ιδ, ίδν, adj. *Right*, as opposed to "left" [akin to Sans. *daksha*, "right"].

δέρω, (f. δερῶ), 1. aor. ἔδριπα, v. a. ("To skin, flay"; hence) *To beat*, or *scourge*, severely [akin to Sans. root *DRĪ*, "to divide, to tear"].

δεῦρο, adv. *Hither.*

δεῦτε, adv. *Come! come now.*

δεύτερον, adv. [adverbial neut. of δεύτερος, "second"] *A second time, again.*

δευ-τερος, τέρα, τερον, adj. *Second.*—Adverbial expression: ἐκ δευτέρου, *a second time* [akin to δύο].

δέχομαι, (f. δέξομαι), p. δέδωμαι, 1. aor. ἐδέξμην, v. mid. ("To receive"; hence) *To receive* [akin to Sans. root *DAGH*, "to attain"].

δέω, f. δήσω, (p. δέδεκα), 1. aor. ἔδησα, v. a. *To bind, tie, fasten, fetter.*—Pass.: p. δέδεμαι, 1. aor. ἐδέθην, (1. f. δεθήσομαι) [probably akin to Sans. root *DĀ*, "to bind"].

δηνάριον, ου, n. [The Greek form of the Lat. *denarius*] *A*

denarium or *denarius*; a Roman silver coin containing originally ten *asses* (whence its name, as a "ten-as" piece), afterwards sixteen, and equal to about 8½*d.* English. Its currency in Judea in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome:—δηνარიῶν διακοσίων, *for two hundred denarii*; vi. 7: Gen. of price. The foregoing sum is much about £6 17*s.* 6*d.* English; cf., also, xii. 5.

δὴ-ποτε, indef. adv. [δὴ, marking explicitness; ποτε, "ever"] In combination with rel. pron.: = *Who-ever*, etc.; v. 4.

διά, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: *Through.*—b. Of time: *After, after an interval of.*—c. On account of, for the sake of, for.—d. *Through, by means of, by.*—2. With Acc.: a. *Through, in consequence of, owing to.*—b. On account of, for the sake of, for.—c. *Because of, by reason of* [akin to Sans. *dva*, "two"].

διάβολ-ος, ου, m. [for διάβαλ-ος; fr. διαβάλ-ω, "to accuse falsely"] *A false accuser, a slanderer*; an epithet of Satan.

διὰ-δίδομι, f. διὰ-δώσω, 1. aor. δι-έδωκα. v. a. [διὰ, "between"; δίδωμι, "to give"] ("To give between, or among," persons; hence) *To divide out, distribute.*

διὰ-ζώννυμι or **-ζωννύω**, (f. δια-ζώσω, p. δι-έζωκα), 1. aor. δι-έζωσα, v. a. [διὰ, in "strengthening" force; ζώννυμι, "to gird"] ("To gird completely"; hence) 1. Act.: *To gird about, gird around.*—2. Mid.: 1. aor. διεζωσάμην, *To gird one's self about or around with something.*—3. Pass.: p. διέζωσμαι, *To be girded about or around.*

διᾱκον-έω-ω, f. διᾱκονήσω, (p. διεδικόνηκα), 1. aor. διηκόνησα, v. n. [διᾱκον-ος, "a servant"] ("To be a διᾱκονος"; hence) 1. Alone: *To be a servant; to serve, minister.*—2. With Dat. of pers.: *To minister unto; to wait, or attend, on; to do service to.*

διᾱκονος, ου, m. *A servant, attendant, minister.*

διᾱ-κοσ-ιοι, ιαι, ια, num. adj. *Two hundred* [probably διᾱ lengthened fr. διὰ in its etymological power of "twice, in two parts" (see διὰ); κοσ = κατ, fr. Sans. *cat-a*, "a hundred"; see ἐ-κάτ-ον].

διᾱ-λογίζομαι, (διᾱ-λογίσομαι, p. δια-λελόγισμαι), v. mid. [διὰ, in "strengthening" force; λογίζομαι, "to reason"] *To*

reason, argue, turn over in the mind, consider, etc.

(**διᾱ-μερίζω**, 1. aor. δι-εμέρισα, v. a. [διὰ, "between"; μερίζω, "to part or divide"] 1. Act.: *To part, or divide, between or among.*—2.) Mid.: **διᾱμερίζομαι**, 1. aor. δι-εμερίσάμην. Of several Subjects: *To part, or divide, between or among themselves.*

διᾱ-σκορπίζω, 1. aor. διε-σκόρπισα, v. a. [διὰ, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, scatter abroad, etc.*—Pass.: δι-εσκόρπισμαι, 1. aor. δι-εσκόρπισθην, 1. f. δια-σκορπισθήσομαι.

διᾱ-σπορ-ά, ᾱς, f. [διὰ, "in different directions"; σπορ, root of στείρω, "to scatter"] ("A scattering in different directions; a dispersing, dispersion"; hence) *Dispersion* = persons dispersed:—*ἡ διασπορά τῶν Ἑλλήνων*, *the dispersion of the Gentiles*, i.e. the Jews dispersed throughout the Gentile world; for the term Ἑλλήνων here denotes all who were not Jews.

διᾱ-τί, adv. [διὰ, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i.e.) *Why, wherefore.*

διᾱ-τρίβω, (f. δια-τρίψω), 1. aor. δι-έτριψα, v. n. [διὰ, "be-

tween"; *τριβω*, "to rub"] ("To rub between" two substances; hence) Of time: With or without *χρόνον*: *To pass*, or *spend*, *time*; cf. Lat. *tempus terere*.

διδάκ-τός, τή, τόν, adj. [*διδάκ*, a root of *διδάσκω*, "to teach"] *Taught, instructed*.—At vi. 45, the words *διδάκτοι Θεοῦ* are variously explained as meaning, a. *Taught respecting God*; i. e. having a full knowledge of God; just as in the Septuagint *διδάκτοι πολέμου* (1 Maccabees iv. 7) means "taught, or well instructed, about or in war"; in both which instances the Gen. is "Respective."—b. *Taught by God*, i. e. having God Himself for their teacher; when the Gen. is that of the "Agent."

διδάσκ-ἄλος, ἄλου, m. [*διδάσκ-ω*, "to teach"] *A teacher*.—In St. John always used of Christ, as a term of respect.

διδά-σκω, f. *διδάξω*, (p. *δεδιδάχα*), 1. aor. *ἐδίδαξα*, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to*.—b. With Acc. of person and Acc. of thing: *To teach one something*.—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAÇ*].

διδά-χ-ή, ἡς, f.: 1. *Teaching, instruction*.—2. *Doctrine* [id.;

cf. *δε-δί-δᾶχ-α*, perf. of *διδάσκω*; see *διδάσκω*].

Δίδυμος, ου, m. [*δίδυμος*, "double"; hence, "twin"] *Didymus*, the Greek name of the Apostle Thomas; see *Θωμάς*.

δί-δω-μι, f. *δώσω*, p. *δέδωκα*, pluperf. *ἔδεδώκειν* (*δέδωκεισαν* for *ἔδεδώκεισαν*, 3. pers. plur. pluperf. ind., xi. 57), 1. aor. (in ind. only) *ἔδωκα*, 2. aor. *ἔδων*, v. a.: 1. *To give* in the fullest sense of the word;—at xiv. 27, without nearer Object;—at xvii. 9, *περὶ ὧν δέδωκάς μοι* = *περὶ ἐκείνων, οὓς δέδωκάς μοι*;—at iv. 14, *ἐκ τοῦ ἰδᾶτος, οὗ ἐγὼ δώσω* = *ἐκ τοῦ ἰδᾶτος, ὃ ἐγὼ δώσω*.—2. With Acc. of person and Dat. of thing: *To give something to some one, to bestow something on some one*.—3. Of a blow, etc.: *To give, inflict*.—4. Of an answer: *To give, return*.—5. *To give, supply, furnish, provide*;—at iv. 7 and 10, without nearer Object and folld. by Inf. in force of Lat. Gerund in *dum* preceded by prep. *ad*: *δός μοι πίνειν, give thou me (water) to drink*, i. e. *ad bibendum*, "for the purpose of drinking, or that I may drink."—6. *To appoint, assign*.—7. *To ascribe, attribute*.—8. *To surrender, place, put, give up*; xiii. 3.—Pass.: *δί-δο-μαι*, p. *δέδομαι*, 1. aor. *ἐδόθην*, 1. f.

δοθήσομαι [lengthened and strengthened fr. root **δο**, akin to Sans. root **Ḍā**, "to give"].

δίδωσι, 3. pers. sing. pres. ind. of **δίδωμι**.

δι-εγείρω, 1. aor. **δι-ήγειρα**, v. a. [**δι-δ**, in "intensive" force; **έγειρω**, "to awaken"; hence, "to rouse, stir up"] Of the sea: *To rouse, or agitate, mightily*.—Pass.: **δι-εγείρομαι**, 1. aor. **διηγέρθην**.

διέδωκα, 1. aor. ind. of **διαδίδωμι**.

διελασμένος, η, ον, P. perf. pass. of **διαζώννυμι**.

διελθών, οὔσα, όν, P. 2. aor. of **διέρχομαι**.

δι-έρχομαι, f. **δι-ελεύσομαι**, p. **δι-ελήλυθα**, 2. aor. **δι-ήλθον**, v. mid. [**δι-δ**, "through"; **έρχ-μαι**, "to come or go"] *To come or go through*;—at iv. 4 and viii. 59, strengthened by follg. **διδ**.

διασκορπισμένος, η, ον, P. perf. pass. of **διασκορπίζω**.

διακόνει, 3. pers. sing. imperf. ind. of **διακονέω**.

δικ-αιος, αία, αιον, adj. [**δικ-η**, "right, law"] ("Pertaining to **δικη**"; hence) *Righteous, just*.

δικαι-οσύνη, οσύνης, f. [**δικαι-ος**, "righteous" ("The quality of the **δικαιος**"; hence) *Righteousness*.

δίκτυον, ου, n. *A net; a fishing-net*.

διψα, contr. 3. pers. sing.

1. aor. subj. of **διψάω**; vii. 37.

διψ-άω-α, f. **διψήσω**, (p. **δε-διψήκα**), 1. aor. **έδιψήσα**, v. n. [**διψ-α**, "thirst"] *To thirst*.

διψήση, 3. pers. sing. 1. aor. subj. of **διψάω**; iv. 14; vi. 35.

διψήσω, f. ind. of **διψάω**.

διψῶ, contr. 1. pers. sing. pres. ind. of **διψάω**, xix. 28; 1. pers. sing. pres. subj., iv. 15.

διώκω, f. **διώξω** (and **διώξομαι**), 1. aor. **έδιώξα**, v. a. ("To pursue"; hence) *To persecute*.

δοκέω-α, (f. **δόξω** and **δοκήσω**, p. **δεδόκηκα**), 1. aor. **έδοξα**, v. a. and n.—1. Act.: *To think, imagine, deem, suppose*.—2. *To appear right, good, or proper*.

δοκῶν, οὔσα, οὖν, contr. part. pres. of **δοκέω**.

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

δόξα, ης, f. [for **δόκ-σα**; fr. **δοκ-έω**, "to think"] ("A thinking"; hence, "a thought"; hence, as the thoughts which others entertain of one) 1. *Honour*.—2. *Glory*.

δοξ-ᾶζω, f. **δοξᾶσω**, 1. aor. **έδόξᾶσα**, v. a. [**δόξ-α**, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.—Pass. **δοξ-ᾶζομαι**, p. **δέδοξασμαι**, 1. aor. **έδοξάσθην**.

δοξαίζων, οὔσα, ον, P. pres. of **δοξάζω**.

δοξᾶσθῃ, 3. pers. sing. 1. aor. subj. of δοξάζω.

δοξασθῇ, 3. pers. sing. 1. aor. subj. pass. of δοξάζω.

δοξάσον, 1. aor. imperat. of δοξάζω.

δοξάσω, fut. ind. of δοξάζω.

δόξῃ, 3. pers. sing. 1. aor. subj. of δοκέω.

δόε, 2. aor. imperat. of δίδωμι.

δουλ-εύω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δούλ-ος, "a slave"] 1. *To be a slave or servant.*—2. With Dat.: *To be in bondage or subjection to.*

δούλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; ὅλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant.*

δοῦναι, 2. aor. inf. of δίδωμι.

δύνᾶμαι, imperf. ἐδύνᾳμην and ἡδύνᾳμην, f. δυνήσομαι, p. δεδύνημαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can.*

δύο (Gen. δύο, Dat. δυσί; for usual δυοῖν), dual num. adj. *Two*;—i. 35 and 40, xxi. 2, followed by ἐξ and its Gen.;—at ii. 6, etc., in attribution to a plur. subst.—As Subst.: δύο, m. *Two persons*:—οἱ δύο, *the two*, i. e. Peter and the other disciple (John), xx. 4 [akin to Sans. *dvī*, "two"].

δοῦ, 3. pers. sing. 2. aor. subj. of δίδωμι.

δύ-δεκα, num. adj. indecl. [contr. fr. δυώ-δεκα; fr. δύο (= δύο), "two"; δέκα, "ten"] ("Two and ten;" i. e.) *Twelve.*—As Subst.: m. *Twelve persons, twelve*:—οἱ δώδεκα, *the twelve* (apostles) including Judas; vi. 67, etc.

δῶμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

δωρ-εά, εās, f. [δωρ-έω, "to give, present as a gift"] ("A giving"; hence) 1. *A gift.*—2. Adverbial Acc.: δωρεάν ("As a gift, freely"; hence) In a bad sense: *Without cause, undeservedly.*

δωρεάν, adv. see δωρεά.

δώσῃ, 3. pers. sing. 1. aor. subj. of δίδωμι, through a form ἐδωσα; xvii. 2.

δώσω, fut. ind. of δίδωμι.

1. ἐάν, conj. [for εἰ-άν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If haply; if that or so be that; if*:—ἐάν μὴ, *if not*, i. e. *unless, except.*

2. ἐάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὃ ἐάν, *whatsoever*; xv. 7.

ἑαυτοῦ (αὐτοῦ), ἡς, οὗ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself.*—2. Of 2nd person: *Thyself, yourself*; v. 42, etc.

ἐαυτῶν, gen. plur. of ἐαυτοῦ.

ἑβδ-ομος, η, ον, num. adj.

[ἑβδ.=ἑπτ. in ἑπτ-δ, "seven"]

Seventh:—ἑβρα ἑβδόμη, *seventh hour*, i. e. one o'clock in the afternoon.

ἐβλήθην, 1. aor. ind. pass. of βάλλω.

Ἑβραϊσ-τί, adv. [for Ἑβραϊδ-τί; fr. Ἑβραῖς, Ἑβραϊδ-ος, "Hebrew"] ("After the manner of the Ἑβραῖς"; hence) *In the Hebrew tongue or language*.

ἐγγ-ύς, adv. [akin to ἀγχ-ι, "near"] *Near, nigh*;—sometimes with follg. gen.

ἐγεγόνειν, pluperf. ind. of γίνομαι.

ἐγειραι, 1. aor. imperat. mid. of ἐγείρω.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγερα), 1. aor. ἤγειρα, v. a.: 1. Act.: ("To awaken"; hence, "to rouse, or stir, up"; hence) *To raise, or lift, up*.—2. Mid.: ἐγείρομαι, (f. ἐγερούμαι), 1. aor. ἤγειράμην, ("To awaken one's self"; hence) *To lift, or raise, up one's self; to rise*.—3. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor. ἠγέρθην, 1. fut. ἐγερθήσομαι, ("To be awakened"; hence) a. *To be raised up, to arise*.—b. Of false prophets, etc.: In mid. force: *To arise, spring up, appear amongst men, etc.* [akin to Sans. root JĀGRI, "to wake"].

ἐγεμίσα, 1. aor. ind. of γεμίζω.

ἐγεννήθην, 1. aor. ind. pass. of γεννάω.

ἐγενόμην, 2. aor. ind. of γίνομαι.

ἐγευσάμην, 1. aor. ind. mid. of γεύω.

ἐγ-καὶν-ία, ἰων, n. plur. [for ἐν-καὶν-ία; fr. ἐν, "without force"; καιν-ός, "new"] ("Things pertaining to that which is new"; hence, "a festival in commemoration of something made anew or inaugurated afresh") *The Encænia*; the name of a Jewish festival, instituted—1. According to some, by Judas Maccabæus in commemoration of the cleansing of the Temple from the pollution of the heathens, and continuing for eight days from 25th of the month Cisleu (December); 1 Macc. iv. 54 sqq.—2. According to others, in recollection of the Temple built by Zorobabel and repaired by Herod, and falling on the 3rd of the month Adar (March).

ἐγραψα, 1. aor. ind. of γράφω.

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. aham, "I"].

ἐδάκρυσα, 1. aor. ind. of δακρύω.

ἔδει, imperf. ind. of δεῖ.

ἴδεια, 1. aor. ind. of **δείκνυμι**.

ἴδεῖσθαι, 1. aor. ind. of **δέχομαι**.

ἴδωσα, 1. aor. ind. of **δέω**.

ἴδιδουν, 3. pers. plur. imperf. ind. of **ἴδωμι**, as if from a contracted form **ἴδιδω**.

ἴδωξα, 1. aor. ind. of **διώκω**.

ἴδοσθην, 1. aor. ind. pass. of **ἴδωμι**.

ἴδοξα, 1. aor. ind. of **δοκέω**.

ἴδοξασα, 1. aor. ind. of **δοξάζω**.

ἴδοξάσθην, 1. aor. ind. pass. of **δοξάζω**.

ἴδωκα, 1. aor. ind. of **ἴδωμι**.

ἴθεασθαι, 1. aor. ind. of **θεάομαι**.

(**ἴθελω** and) **θέλω**, f. (**ἔθελ-ῶ** and) **θελήσω**, 1. aor. **ἠθέλησα** (and **ἔθελησα**, p. **τεθέληκα**), v. n. and a.: 1. *To wish, will, desire*.—2. With Inf.: *To wish, etc., to do, etc.; to be willing to do, etc.*;—the Inf. is often to be supplied from the context; e. g. at v. 21 supply **ῥωποποιεῖν** after **θέλει**.

—3. Foll'd. by **ἵνα** and Subj.: *To wish, will, desire, that one should do, be, etc.*; xvii. 24.

—4. With Objective clause: *To wish, etc., that one should do, etc.*; xxi. 22 and 23.—5. In connexion with a negative: *To be unwilling, etc.*; v. 40.

ἴθηκα, 1. aor. ind. of **τίθημι**; see **τίθημι**.

ἔθνος, **εὖς οὖς**, n. *A nation*.
ἔθος, **εὖς οὖς**, n. *A custom, habit, etc.*

1. **εἰ**, 2. pers. sing. pres. ind. of **εἰμί**.

2. **εἰ**, conj.: 1. *If*:—**εἰ δὲ μή**, *but if not, otherwise, else*;—**εἰ μή**, (*if not, i. e.*) *except, unless*.—2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*

εἶδον, 2. aor. ind. of **εἶδω**.

εἶδ-ες, **εὖς οὖς**, n. [**εἶδ-ω**, obsol. "to see"] ("That which is seen"; hence) *A form, shape*.

1. (**εἶδ-ω**, obsol. in pres.), f. **εἶδήσω** (and **εἴσομαι**), p. **οἶδα**, subj. **εἶδω**, p. perf. **εἶδώς**, pluperf. **ἤδειν**, 2. aor. **εἶδον**, subj. **ἴδω** (opt. **ἴδοιμι**), inf. **ἰδεῖν**, p. **ἰδών**, 2. aor. mid. **εἰδόμην**, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I know, (I) knew*).—3. The 2. aor. applies to the sight: (*I saw, beheld*, etc. [akin to Sans. root **VID**, "to perceive, to know"]).

2. **εἶδω**, subj. of **οἶδα**; see 1. **εἶδω**.

εἶδώς, **ὦτα**, **ὄς**, P. of **οἶδα**; see **εἶδω**.

εἴκοσι, num. adj. indecl. *Twenty* [akin to Sans. **vimśati** (contr. fr. **dvi**, "two"; *daśant* (original form of *daśan*), "ten"; (*i*) suffix); whence also Lat. *viginti*].

ἐλκῦσα, 1. aor. ind. of ἔλκω.

εἰ-μί, imperf. ἦν and ἤμην, f. ἔσομαι, v. n. : 1. *To be*.—2. With *eis*, ("To be for"; i. e.) *To become*.—3. With *ἐκ*: *To be of* a number of persons, etc.; xviii. 17, etc.—4. With Dat. of person: ("To be to" a person; i. e. of the person as Subject) *To have or obtain*.—5. With Gen. of person: *To be the property of, to belong to*.—6. *To be equivalent to*, etc., in meaning.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Folded by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμί: ἦν βαρρ-ί(ων) = ἐβάρριζε, i. 28: ἦν δεδομένον = ἐδέδοτο, xix. 11 [for ἐσ-μί, akin to Sans. root AS, "to be"]].

εἶναι, pres. inf. of εἰμί.

εἶπα; see εἶπον.

1. εἰπέ, imperat. of εἶπον.

2. εἶπε, εἶπεν, 3. pers. sing. of εἶπον.

εἰπεῖν, inf. of εἶπον.

εἶπ-ον, 2. aor., 1. aor. εἶπα, v. a. without pres.: 1. *To say, speak*.—2. *To direct, command, bid*, etc.—3. *To tell, relate, mention, declare*.—4. With double Acc.: *To call* one that which is denoted by second Acc.

εἶπω, subj. of εἶπον.

εἰπών, εὔσα, όν, P. of εἶπον.

εἶρηκα, εἰρήκειν, perf. and pluperf. of εἶρω.

εἶρ-ήνη, ἡνής, f. [prob. εἶρ-ω, "to bind or fasten" ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(n)g-o, "to fasten," etc.

(εἶρω, perhaps only once, f. ἐρῶ), p. εἶρηκα, v. a.: 1. a. *To say, speak*, etc.—b. *To tell, declare*.—c. With double Acc.: *To call* one that which is denoted by second Acc.; xv. 15.—2. Without Object: *To speak*, etc.

1. *eis*, prep. gov. acc.: 1. With verbs of motion: a.

Horizontally: *Into, within*.—

b. Of motion upwards: *Up to, to*.—c. Of motion downwards: *Down to, into*.—2. With verbs

of rest to denote previous motion *into* a place, and then the doing, etc., of something *in* or *at* it.—3. Of a state, condition, etc.: *Into*.—4. To mark division, etc.: *Into, in*.

—5. To denote approach *to, towards*, or *unto* a place, for the purpose of going into it.

—6. To mark an object towards which any mental process or moral feeling is directed:

a. *In, on, upon*.—b. *Against*.

—7. To point out a purpose,

aim, intention, etc.: a. *For the purpose of, for.*—b. *For the use or benefit of; for, unto.*—8. Of time: *Until, up to, for.*—9. With εἰμι or γίνομαι: (*To be for =*) *To become, to be*; xvi. 20.

2. εἷς, μία, ἓν, num. adj.: 1. *One*;—at xii. 2, etc., with Gen. of thing distributed.—As Subst.: a. Masc.: *One man, or person, one.*—b. Neut.: *One thing.*—2. *First.*—As Subst.: μία, ἄς, f. *First day*: —τῇ μιᾷ τῶν σαββάτων, *on the first day of the week*; Dat. of time “when;” xx. 1.

εἰσ-ἄγω, (f. εἰσ-ἄξω, p. εἰσ-αγῆχα), 2. aor. εἰσ-ἤγαγον, v. a. [*eis*, “into”; *ἄγω*, “to lead”] *To lead into a place; to lead or bring in.*

εἰσελεύσομαι, fut. ind. of εἰσέρχομαι.

εἰσελθεῖν, 2. aor. inf. of εἰσέρχομαι.

εἰσελθέτω, 3. pers. sing. 2. aor. imperat. of εἰσέρχομαι.

εἰσέλθω, 2. aor. subj. of εἰσέρχομαι.

εἰσελθών, οὔσα, όν, P. 2. aor. of εἰσέρχομαι.

εἰσ-έρχομαι, f. εἰσ-ελεύσομαι, p. εἰσ-ελήλυθα, 2. aor. εἰσ-ἦλθον, v. mid. [*eis*, “into”; *έρχομαι*, “to come or go”] *To come, or go, into; to enter.*

εἰσῆγάγον, 2. aor. ind. of εἰσάγω.

εἰσῆλθον, 2. aor. ind. of εἰσέρχομαι.

εἰστήκειν, pluperf. ind. of ἵστημι.

εἶτα, adv. *Then, thereupon.*

εἶχον, imperf. ind. of ἔχω.

ἐκ, (before a vowel ἐξ), prep gov. gen.: 1. Of place: a.

Out of, from.—b. *Down from, out of.*—2. Of time: a. *From, ever since.*—b. *After*; xix. 12, etc.—c. Of a commencing point: *From.*—3. To mark

whence anything, etc., comes: *From, from among.*—4.

After numerals: *Of, out of*; vi. 8, etc.—5. Of an author,

source or origin: *From, of.*—6. To mark removal out of a

place: *From, away from.*—7.

To mark the agent after pass. verbs: *By.*—8. Of the instru-

ment, means, etc.: *With.*—9.

Put partitively with its case instead of simple partitive

gen. used as Object: πίνων ἐκ τοῦ ὕδατος τούτου, *drinking*

of this water, i. e. a portion of this water, iv. 13: ἐφάγετε

ἐκ τῶν ἄρτων, *ye eat of the loaves*, i. e. a portion of the

loaves, vi. 26.—10. To denote that from which something is

taken: *Out of, of, from.*—11.

With neut. adj. in adverbial force: ἐκ δευτέρου, *a second*

time.—12. To mark the material: *Of*;—ἐξ ἀκανθῶν, *of*

thorns, xix. 2.—13. To mark a result: *In consequence of,*

by, with.—14. In accordance with, according to, by.—15.

With εἰμί; see εἰμί, no. 3.

ἐκάθισα, 1. aor. ind. of καθίζω.

ἕκαστος, η, υν, pron. adj. Each.—As Subst.: ἕκαστος, ου, m. Each man, each.

ἑ-κάτον, num. adj. indecl. One hundred, a hundred [for ἐν-κατόν; fr. εἷς, ἐν-ός, "one"; κατόν, akin to Sans. *śatam*, "a hundred"].

ἐκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βέβληκα), pluperf. ἐκ-βεβλήκειν (for ἐξ-εβεβλήκειν), 2. aor. ἐξ-έβαλον, v. a. [ἐκ, "out"; βάλλω, "to cast"] ("To cast, or throw, out"; hence) 1. To drive forth, or out, from a place.—2. To send away, bid depart, dismiss.—Pass.: ἐκ-βάλλομαι, (p. ἐκ-βέβλημαι), 1. aor. ἐξ-εβλήθην, 1. fut. ἐκ-βληθήσομαι.

ἐκβάλλων, οῦσα, ον, P. pres. of ἐκβάλλω.

1. ἐκβάλλω, fut. ind. of ἐκβάλλω.

2. ἐκβάλλω, 2. aor. subj. of ἐκβάλλω.

ἐκβάλλόν, οὔσα, όν, P. 2. aor. of ἐκβάλλω.

ἐκ-δέχομαι, (f. ἐκ-δέχομαι), v. mid. [ἐκ, "from"; δέχομαι, "to receive"] ("To receive something from" one; hence, "to succeed to" something; hence) Of events: To await, wait for.

ἐκδεχόμενος, η, ον, P. pres. of ἐκδέχομαι.

ἐκεῖ, adv.: 1. There, in that place.—2. Thither, to that place.

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix *θεν*, denoting removal "from"] ("From there"; i. e.) From that place, thence.

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] The person or thing there; that person, or thing;—frequently to mark something that has preceded.—As Subst. of all genders: He, she, it.

ἐκ-κεντέω -κεντώ, 1. aor. ἐξ-εκέντησα, v. a. [ἐκ, in "intensive" force; κεντέω, "to prick"; hence, "to sting" as a bee; hence, "to stab"] To stab, pierce with a spear, etc.: —εἰς ὃν ἐξεκέντησαν = εἰς ἐκείνον, ὃν ἐξεκέντησαν, xix. 37.

(ἐκ-λέγω, 1. aor. ἐξ-έλεξα, p. ἐξ-είλεχα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. aor. ἐξ-ελεξάμην, ("To pick out for one's self"; hence) To choose out, choose, select.

ἐκλήθην, 1. aor. ind. pass. of καλέω.

ἐκ-μάσσω, (f. ἐκ-μάξω, p. ἐκ-μέμαχα), 1. aor. ἐξ-έμαξα, v. a. [ἐκ, in "intensive" force; μάσσω, "to handle"] ("To handle much"; hence) To wipe dry, to wipe, to dry.

(ἐκ-νέω, f. ἐκ-νεύσομαι), 1. aor. ἐξ-ένευσα, v. n. [ἐκ, "out, away"; νέω, "to swim"] ("To swim out or away"; hence) *To depart, go away, convey one's self away.*

ἐκπορεύσομαι, fut. ind. mid. of ἐκπορεύω.

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act. : "To make to go out."—2.) Mid. : ἐκ-πορεύομαι, f. ἐκ-πορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

ἐκραζα, 1. aor. ind. of κραζω.

ἐκρῦβην, 2. aor. ind. pass. of κρύπτω.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτακα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out" or forth"; τείνω, "to stretch"] *To stretch out or forth.*

ἐκτενεῖς, 2. pers. sing. fut. ind. of ἐκτείνω.

ἐκ-τος, τη, τον, num. adj. [for ἐξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth.*

ἐκ-χέω, f. ἐκ-χεῶ, 1. aor. ἐξ-έχεα, (p. ἐκ-κέχυκα), v. a. [ἐκ, "out"; χέω, "to pour"] *To pour out money from the bags in which it is placed, to throw to the ground, etc.*

ἐλάβον, 2. aor. ind. of λαμβάνω.

ἐλαία, as, f. *An olive tree:—τὸ ὄρος τῶν ἐλαιῶν, the mount of the olive trees, i. e. Mount Olivet, which derived its name from the number of olive trees which grew upon it. It lay something more than half a mile E. of Jerusalem, and was separated from it by the valley and brook of Cedron.*

ἐλάλει, 3. pers. sing. imperf. ind. of λαλέω.

ἐλάλησα, 1. aor. ind. of λαλέω.

ἐλάσσων, ον, comp. adj. ("Less"; hence) *Inferior, worse; see μικρός.*

ἐλαττούσθαι, pres. inf. pass. of ἐλαττώω.

(ἐλαττέω -ω, f. ἐλαττώσω, p. ἡλάττωκα), 1. aor. ἡλάττωσα, v. a. [akin to ἐλάττω, "less"] ("To lessen"; hence) Pass. : *To decrease.*—Pass. : ἐλαττόμαι οὔμαι, p. ἡλάττωμαι (1. aor. ἡλαττώσθην, 1. fut. ἐλαττωθήσομαι).

ἐλαύνω, (f. ἐλάσω and ἐλῶ), p. ἐλήλακα, (v. a. "To set in motion"; hence, with ellipse of ναῦν, "a ship," as) v. n. ("To set, or put, a ship in motion"; hence) *To row.*

ἐλέγξω, fut. ind. of ἐλέγχω.

ἐλεγχθῇ, 3. pers. sing. 1. aor. subj. pass. of ἐλέγχω.

ἐλεγχόμενος, η, ον, P. pres. pass. of ἐλέγχω.

ἐλέγγω, f. ἐλέγξω, 1. aor. ἡλεγξα, v. a. : 1. *To convince.*

—2. *To convict*.—3. *To accuse, reprove, reproach*.—Pass. ἐλέγχομαι, (p. ἐλήλεγμαι), 1. aor. ἡλέγχθην, (1. fut. ἐλεγχθήσομαι).

ἔλεξα, 1. aor. ind. of λέγω.

ἐ-λεύθ-eros, ερα, ερον, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for ἐ-λύθ-eros, akin to Sanscrit root LUBH, "to desire"; whence, also, Lat. *lib-er, lib-et, lib-et*].

ἐλευθερ-όω ὦ, f. ἐλευθερώσω, (p. ἡλευθέρωκα), 1. aor. ἡλευθέρωσα, v. a. [ἐλεύθερ-ος, "free"] *To make, or set, free*.

ἐλευθερώσαι, 3. pers. sing. fut. ind. of ἐλευθερώω.

ἐλευθερώσῃ, 3. pers. sing.

1. aor. subj. of ἐλευθερώω.

ἐηλλάκως, υῖα, ὅς, P. perf. of ἐλαύνω.

ἐηλύθα, ἐηλύθειν, perf. and pluperf. ind. of ἐρχομαι.

ἐλθεῖν, 2. aor. inf. of ἐρχομαι.

ἐλθῃ, 3. pers. sing. 2. aor. subj. of ἐρχομαι.

ἐλθών, οὔσα, ὄν, P. 2. aor. of ἐρχομαι.

ἐλκῦσαι, 1. aor. inf. of ἔλκω.

ἐλκῦσῃ, 3. pers. sing. 1. aor. subj. of ἔλκω.

ἔλκω, f. (ἐλξω and) ἐλκῦσω, 1. aor. (εἶλξα and) εἶλκῦσα, v. a. *To draw* both in a literal and figurative force.

Ἕλλην, ηνος, m. ("Hellen"

—a son of Deucalion king of Pthia in Thessaly, who with his wife Pyrrha alone escaped from the flood that, according to mythology, destroyed all the inhabitants of Thessaly; hence, *A Greek*; — Plur.: *Greeks*, hence) *Gentiles*: a. As opposed to Jews.—b. Converts or proselytes from heathenism to Judaism. See Exod. xii. 48, 49; Levit. xvii. 8, 10, etc.

Ἕλληνες; ὦν, see Ἕλλην.

Ἕλληνι-στί, adv. [for Ἕλλη-νηνιδ-τί; fr. Ἕλληνις, Ἕλλη-νηνιδ-ος, "Greek"] ("After the manner of the Ἕλληνις;" hence) *In the Greek tongue or language*.

ἐλπίζω, f. (ἐλπῖσω and) ἐλπῖω, p. ἡλπῖκα, 1. aor. ἡλπῖσα, v. n. [for ἐλπίδ-σω; fr. ἐλπίς, ἐλπίδ-ος, "hope"] *To put one's hope; to hope, trust*.

ἐλπηθήην, 1. aor. ind. pass. of λυπέω.

ἐμαρτύρησα, 1. aor. ind. of μαρτυρέω.

ἐμαστιγῶσα, 1. aor. ind. of μαστίγῶω.

ἐμαυτόν, acc. masc. of ἐμ-αυτοῦ.

ἐμ-αυτοῦ, -αυτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself or my own self*.

(ἐμ-βαίνω, f. ἐμ-βήσομαι, p. ἐμ-βέβηκα), 2. aor. ἐν-έβην, v.

n. [for *ἐν-βαίνω*; fr. *ἐν*, "in"; *βαίνω*, "to go"] 1. *To go in or into, to enter, descend into.*—2. Of a vessel: With *eis*: *To enter into, go on board of.*

(*ἐμ-βάπτω*, f. *ἐμ-βάψω*), 1. aor. *ἐν-έβαψα*, v. a. [for *ἐν-βάπτω*; fr. *ἐν*, "in"; *βάπτω*, "to dip"] *To dip in.*

ἐμβάς, ᾅσα, ἄν; *ἐμβῆναι*, P. and Inf. 2. aor. of *ἐμβαίνω*.

ἐμ-βλέπω, (f. *ἐμ-βλέψω*), 1. aor. *ἐν-έβλεψα*, v. n. [for *ἐν-βλέπω*] [*ἐν*, "at;" *βλέπω*, "to look"] With Dat.: *To look at or upon; to fix the eyes, or looks, upon.*

ἐμβλέψας, ᾅσα, ἄν, P. 1. aor. of *ἐμβλέπω*.

ἐμ-βριμάομαι-βριμῶμαι, 1. aor. *ἐν-εβρίμησάμην*, v. mid. [for *ἐν-βριμάομαι*; fr. *ἐν*, "at"; *βριμάομαι*, "to snort"] ("To snort at," a term strictly applicable to horses; hence) *To be deeply, or painfully, affected, etc.; to groan inwardly.*

ἐμβριμώμενος, η, ον, contr. P. pres. of *ἐμβριμάομαι*.

ἐμελλον and *ἤμελλον*, imperf. ind. of *μέλλω*.

ἐμίσησα, 1. aor. ind. of *μισέω*.

ἐμνήσθην, 1. aor. ind. of *μνησκόμαι*.

ἐμ-ὄς, ἡ, ὄν, pron. poss. [*ἐγώ*, *ἐμ-οὔ*, "I"] *Of, or belonging, to me; my, mine;*—at x. 14 with *ἐμά*, *ἐμῶν*, supply *πρό-*

βάτα, *προβάτων*.—As Subst.: *ἐμόν*, οὔ, n. *My property, a thing belonging to me:*—*ἐκ τοῦ ἐμοῦ λήσεται*, *he shall take of mine*, i. e. of that which belongs to me, xvi. 14; cf. also verse 15.

(*ἐμ-πίμπλημι*, f. *ἐμ-πλήσω*, p. *ἐμ-πέπληκα*), 1. aor. *ἐν-έπλησα*, v. a. [for *ἐν-πίμπλημι*; fr. *ἐν*, in "augmentative" force; *πίμπλημι*, "to fill"] ("To fill completely"; hence) "*To satisfy with food.*—Pass. (*ἐμ-πίμπλάμαι*), p. *ἐμ-πέπλησμαι*, 1. aor. *ἐν-επλήσθην*, (1. fut. *ἐμ-πλησθήσομαι*).—N.B. The first *μ* of the simple verb is retained in the compound when the following syllable is short; e. g. *ἐμ-πίμπλάμαι*, *ἐν-επιμπλάμην*; and so also when the augment occurs, e. g. *ἐν-επίμπλάσαν* (3rd pers. plur. of imperf. ind., which would be *ἐν-επίμπλην*, if found in use).

ἐμπορίον, ἱόν, n. [*ἐμπορος*, "a trader"] ("A thing pertaining to *ἐμπορος*"; hence) *A trading-place, mart, emporium.*

ἐμ-προσθεν, adv. [for *ἐν-προσθεν*; fr. *ἐν*, "in"; *πρόσθεν*, "before"] ("In the place before"; hence) With Gen.: 1. Of place: a. *Before, in front of.*—b. *In the presence, or sight, of; before the eyes of.*—2. Of time: *Before, previously to.*

ἐμφαν-ίζω, *f.* ἐμ-φάνισω (and ἐμ-φάνιω), 1. aor. ἐν-εφάνισα, *v.* *a.* [ἐμφάν-ης, "manifest"] ("To make ἐμφάνης or manifest"; hence) *To show forth, manifest, reveal, make known, etc.*

ἐμφάνισω, fut. ind. of ἐμ-φάνιζω.

(ἐμ-φυσάω -φυσῶ), 1. aor. ἐν-εφύσησα, *v.* *n.* [for ἐν-φυσάω; fr. ἐν, "on or upon"; φυσάω, "to blow" forth the breath, as opposed to simple breathing] *To blow upon.*

1. ἐν, neut. nom. and acc. sing. of εἰς.

2. ἐν, prep. gov. dat. only :

1. Locally: *a.* *In, within.*—

b. *Among.*—*c.* *At.*—2. Of time: *a.* *In, within, in the course of, during:*—ἐν ᾧ (supply χρόνῳ), *during the time that, while;* *v.* 7.—*b.* *On, upon;*

—ἐν τῇ σαββάτῳ, *on the Sabbath,* *xix.* 31.—*c.* *In, at;* *xi.*

24.—3. Of the instrument, etc.: *With, by.*—4. Of the agent: *By.*—5. Of a number of persons: *Among;* *ix.* 16.—

6. Of persons in whom something is regarded as residing, etc.; *i.* 48.—7. With verbs of motion, or implying motion, to denote going etc. *into* a place and doing something or being in it: κατέβαινεν ἐν τῇ κολυμβήθρᾳ, *went down into the pool and remained in it*

for a shorter or longer time,

St. John.

St. John.

St. John.

St. John.

St. John.

v. 4; cf. δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, *hath given into his hand and hath left it in it,*

iii. 35.—8. To form adverbial expressions:—ἐν κρυπτῷ, *in secret, secretly,* *vii.* 4.—9.

Of a state or condition: *In.*

ἐνα, masc. acc. sing. of εἰς.

ἐνεβριμησάμην, 1. aor. ind.

of ἐμβριμάομαι.

ἐνεπλήσθην, 1. aor. ind.

pass. of ἐμπλήμι.

ἐνεφύσησα, 1. aor. ind. of

ἐμφυσάω.

ἐνθάδε, adv. *Hither.*

ἐνιαυτός, οὗ, *m.* *A year.*

ἐνίκησα, 1. aor. ind. of

νικάω.

ἐνψα, ἐνψάμην, 1. aor. act.

and mid. of νίπτω.

ἐντάφι-άζω, 1. aor. ἤνταφι-

ᾶσαι, *v.* *n.* [ἐντάφι-α, "funeral

rites or obsequies"] ("To perform ἐντάφια"; hence) 1.

To prepare for burial, viz.

with spices, unguents, etc.—

2. *To bury.*—N.B. In St.

Matthew's Gospel this verb

occurs in active force.

ἐντάφιᾶσαι, 1 aor. inf. of

ἐνταφιάζω.

ἐντάφιασ-μός, μου, *m.* [for

ἐνταφιαδ-μός; fr. ἐνταφιάζω

=ἐνταφιάδ-σω, "to bury"] *A*

burial.

ἐντέλλ-ομαι, *f.* ἐν-τελοῦμαι,

1. aor. ἐν-ετειλάμην, *v.* mid.

[ἐντέλλ-ω (very rare), "to

command"] With Dat. of

person: 1. Act.: *To command,*

St. John.

enjoin, something *to* one; *to command* one, etc., *that*, etc. :
 a. With Acc. of nearer Object; xv. 14 and 17.—b. Folld. by Objectival clause; viii. 5.—c. Folld. by *ἵνα*; xv. 17.—2. Neut.: *To command*, *enjoin* or *bid*, one; xiv. 31.

ἐντετυλιγμένος, η, ον, P. perf. pass. of *ἐντυλίσσω*.

ἐντεῦθεν, adv.: 1. *From this place*, hence:—*ἐντεῦθεν καὶ ἐντεῦθεν*, *on this side and on that side*; xix. 18.—2. *Hence*, *from this source*, etc.; xviii. 36.

ἐντολ-ή, ἡς, f. [for *ἐντελ-ή*; fr. *ἐντέλ-ω*; see *ἐντέλλομαι*] (“That which is commanded”; hence) *A commandment*.

ἐν-τυλίσσω (or *ἐν-τυλίττω*, f. *ἐν-τυλίξω*), 1. aor. *ἐν-ετύλιξα*, v. a. [*ἐν*, “without force”; *τυλίσσω* or *τυλίττω*, “to wrap, or roll, up”] *To wrap, or roll, up; to roll together*:—τὸ σουδάριον . . . χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον, *the napkin rolled up separately (and put) into one (or a single) place*, xx. 7.—Pass.: part. perf. *ἐντετυλιγμένος*.

ἐνυξ, 1. aor. ind. of *νύσσω*.

ἐνώπιον, adv. [adverbial neut. sing. of *ἐνώπιος*, “in one’s presence”] With Gen.: *In the presence of, before*.

1. *ἕξ*; see *ἐκ*.

2. *ἕξ*, num. adj. indecl. *Six* [akin to Sans. *ṣhaśh*, “six”].

ἕξ-άγω, (f. *ἕξ-άξω*), 2. aor.

ἕξ-ήγαγον, v. a. [*ἕξ* “out”; *ἄγω*, “to lead”] *To lead out* or *forth*.

ἐξέβαλον, 2. aor. ind. of *ἐκβάλλω*.

ἐξεκέντησα, 1. aor. ind. of *ἐκκεντέω*.

ἐξελεξάμην, 1. aor. ind. mid. of *ἐκλέγω*.

ἐξεληλύθα, *ἐξεληλύθειν*, perf. and pluperf. ind. of *ἐξέρχομαι*.

ἐξέλθω, 2. aor. subj. of *ἐξέρχομαι*.

ἐξελθών, οὔσα, όν, P. 2. aor. of *ἐξέρχομαι*.

ἐξέμαξα, 1. aor. ind. of *ἐκμάσσω*.

ἐξέμασσον, imperf. ind. of *ἐκμάσσω*.

ἐξένευσα, 1. aor. ind. of *ἐκνέω*.

ἐξ-έρχομαι, f. *ἐξ-ελεύσομαι*, p. *ἐξ-ελήλυθα*, 2. aor. *ἐξ-ἦλθον*, v. mid. [*ἐξ*, “out”; *έρχομαι*, “to come or go”] *To come, or go, out or forth*.

ἕξ-εστί, (f. *ἕξ-εσται*), v. impers. [*ἐξ*, denoting “completeness”; *εἰστί* (impers.), “it is possible”] (“It is quite possible” for one; hence) *It is lawful, or allowable; it is permitted*, etc.—N.B. This verb occurs twice in St. John’s Gospel, and each time with clause as Subject.

(*ἕξ-ετᾶξω*, f. *ἕξ-ετᾶσω*, rarely *ἕξ-ετῶ*, p. *ἕξ-ἦτᾶκα*), 1. aor. *ἕξ-ἦτᾶσα*, v. a. [*ἐξ*, in “in-

tensive" force; ἐτάζω, "to test, examine"] ("To test, or examine, thoroughly;" hence) *To question closely.*

ἐξετάσαι, 1. aor. inf. of ἐξετάζω.

ἐξέχεον, imperf. ind. of ἐκχέω.

ἐξ-ηγέομαι -ηγούμαι, (f. ἐξηγήσομαι), 1. aor. ἐξ-ηγησάμην, v. mid. [ἐξ, "out or forth"; ἡγέομαι, "to lead"] ("To lead out or forth"; hence) *To relate, tell, reveal, disclose*; —at i. 18 supply αὐτόν after ἐξηγήσατο.

ἐξηγησάμην, 1. aor. ind. of ἐξηγέομαι.

ἐξῆλθον, 2. aor. ind. of ἐξέρχομαι.

ἐξηρχόμην, imperf. ind. of ἐξέρχομαι.

ἐξου-σία, σίας, f. [for ἐξον-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἐξεστι, "it is permitted"] ("The being permitted" to do something; hence) With Inf.: *Power, ability, capability, capacity, etc., to do, etc.*

(ἐξ-υπνίζω), f. ἐξ-υπνίσω, v. a. [ἐξ, denoting "reversal"; υπνίζω, "to lull to sleep"] ("To reverse the lulling to sleep"; hence) *To awake one out of sleep, to wake one.*

ἐξυπνίσω, fut. ind. of ἐξυπνίζω.

1. ἐξ-ω, fut. ind. of ἔχω.

2. ἐξ-ω, adv. [ἐξ, "out"]]

Outside, on the outside, out, away.

ἑορτή, ἡς, f. *A feast*; —esp. of the Jewish Passover [prob. akin to Sans. *vrata*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; ἑ is a prefix].

ἐπ-αίρω, (f. ἐπ-ᾄρω), 1. aor. ἐπ-ῆρα, v. a. [ἐπ-ί, "up"; αἶρω, "to lift"] *To lift up, raise.*

ἐπ-άνω, adv. [ἐπ-ί, "upon"; ἄνω, "above"] ("Upon and above"; hence, of place, "on the upper part of, on the top of"; hence) Of degree, rank, etc.: With Gen.: *Above, higher than, etc.*

ἐπαράς, ᾤσα, av, P. 1. aor. of ἐπαίρω.

ἐπαράτε, 2. pers. plur. 1. aor. imperat. of ἐπαίρω.

ἐπαρά-τος, τον, adj. [ἐπαρά-ομαι, "to curse"] *Cursed, accursed, under a curse.*

ἐπ-αύριον, adv. [ἐπ-ί, "upon"; αὐρίον, "to-morrow"] *Upon to-morrow, on the morrow*; —in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that in each instance ἡμέρα must be supplied.

ἐπαιτοφόρος, see αὐτό-φορος.

ἐπέβαλον, 2. aor. ind. of ἐπιβάλλω.

ἐπέθηκα, 1. aor. ind. of ἐπιτίθημι.

ἔπει, conj. *Since, seeing that, inasmuch as.*

ἔπειτα, adv. [ἐπ-ί, "in addition"; εἰτα, "then"] ("In addition then"; hence) *Then, thereafter, afterwards.*

ἐπενδύ-της, του, m. [ἐπενδύ-ω, "to put on over" something else] ("That which is put on over" something else; hence) *An outer tunic, overtunic*;—translated in English Version "fisher's-coat," at xxi. 7.

ἐπερίσσευσα, 1. aor. ind. of περισσεύω.

ἐπ-ερωτάω -ερωτῶ, f. ἐπ-ερωτήσω, 1. aor. ἐπ-ηρώτησα, v. a. [ἐπ-ί, in "strengthening" force; ἐρωτάω, "to ask"] 1. *To ask; to ask, or enquire, of a person.*—2. With Acc. of person and Acc. of thing: *To ask a person of or about something; to enquire of a person about something; to ask one something.*

ἔπεισον, 2. aor. ind. of πίπτω.

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπέχρισα, 1. aor. ind. of ἐπιχρίω.

ἐπηρώτησα, 1. aor. ind. of ἐπερωτάω.

ἐπί, prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b)

In, at.—b. Of persons: *On, in the case of.*—2. With Dat.:

a. Of place: (a) *On, upon.*

—(b) *In, at, against.*—b.

Of time: *On, upon:*—ἐπὶ τούτῳ, *on this, hereupon.*—3.

With Acc.: a. Of place: (a)

On, upon.—(b) *At.*—(c) *To.*

—b. Of time: *At.*—c. In

hostile sense: *Against.*—d.

Of persons: *As to, as regards or respects, towards, on or upon.*

ἐπίλασα, 1. aor. ind. of πιάζω.

ἐπί-βάλλω, f. ἐπὶ-βάλλω, 2.

aor. ἐπ-εβάλλον, v. a. [ἐπί,

"upon"; βάλλω, "to throw"]

With Acc. of nearer Object

folded by ἐπί and Acc.: *To*

throw, or cast, something on

or upon.

ἐπίγεια, ων, n. plur. [neut.

plur. of ἐπίγειος, "of, or be-

longing to, the earth," used

as Subst.] *Things pertaining*

to the earth, earthly things.

ἐπὶ-δίδωμι, f. ἐπὶ-δώσω, 1.

aor. ἐπ-έδωκα, v. a. [ἐπί, "to";

δίδωμι, "to give"] With Acc.

of thing and Dat. of person:

To give something to some one.

ἐπιδώσω, fut. ind. of ἐπι-

δίδωμι.

ἐπιθυμ-ία, ιας, f. [ἐπιθυμ-

έω, "to long after, desire"] 1.

An eager longing or desire.—

2. In bad sense: *Lust, evil*

desires.

ἐπικατάρα-τος, τον, adj.

[ἐπικατάρσ-ομαι, "to imprecate curses on"] ("With curses imprecated on" one; hence) *Accursed*;—at vii. 49 ἐπικατάρσται, plur., is predicated of ὄχλος, sing., a noun of multitude.

ἐπὶ-κειμαι, v. mid. [ἐπί, "upon"; κεῖμαι, "to lie"] *To lie, or be laid, upon or on something*;—at xi. 38 strengthened by follg. ἐπί.

ἐπικείμενος, η, ον, P. of ἐπικείμεαι.

ἐπιλεγόμενος, η, ον, P. pres. pass. of ἐπιλέγω.

(ἐπὶ-λέγω, v. a. [ἐπί, in "intensive" force; λέγω, "to call"] *To call an object by some name*).—Pass.: ἐπὶ-λέγομαι, *To be called or named*.

ἐπὶ-μένω, f. ἐπὶ-μενῶ, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) *To continue doing, etc.*;—at viii. 7 follg. by part. in concord with Subject.

ἐπὶ-όν, 2. aor. ind. of πίνω.

ἐπὶ-πεσών, οὔσα, ὄν, P. 2. aor. of ἐπὶ-πίπτω.

ἐπὶ-πίπτω, (f. ἐπὶ-πεσοῦμαι), p. ἐπὶ-πέπτωκα, 2. aor. ἐπ-έπεσον, v. n. [ἐπί, "upon"; πίπτω, "to fall"] ("To fall upon"; hence) *To recline, or lean, upon*;—at xiii. 25 strengthened by follg. ἐπί.

ἐπίστευσα, 1. aor. ind. of πιστεύω.

ἐπιστραφεῖς, εἶσα, ἐν, P. 2. aor. pass. of ἐπιστρέφω.

ἐπιστραφῶσι, 3. pers. plur. 2. aor. subj. pass. of ἐπιστρέφω.

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) *To turn round, turn about*.—Mid.: ἐπι-στρέφομαι, 2. aor. pass. in mid. force, ἐπ-εστράφην, *To turn one's self round; to turn to God; to become or be converted*.

ἐπὶ-τίθημι, f. ἐπὶ-θήσω, (p. ἐπὶ-τέθεικα), 1. aor. ἐπ-έθηκα, 2. aor. ἐπ-έθην, v. a. [ἐπί, "upon"; τίθημι, "to put"] With Acc. of thing and Dat. or ἐπί: *To put, or place, upon; to lay upon*;—at xix. 2 supply, as Acc. of nearer Object, αὐτόν = στέφανον ἐξ ἀκανθῶν.

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-έτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Inf.: *To permit, suffer, allow one to do, etc.*;—at xix. 38 supply ἄραι τὸ σῶμα τοῦ Ἰησοῦ after ἐπέτρεψεν.

(ἐπὶ-χρίω), 1. aor. ἐπ-έχρισα, v. a. [ἐπί, "upon"; χρίω, "to anoint"] ("To anoint upon"; hence) *To lay something as an ointment upon, to anoint with*.

ἐπληρώθην, 1. aor. ind. pass. of πληρώω.

ἐποίησα, 1. aor. ind. of ποιέω.

ἐπουράνια, ων, n. plur. [neut. plur. of ἐπουράνιος, "heavenly," used as Subst.] *Heavenly things, things pertaining to heaven.*

ἐπυθόμην, 2. aor. ind. of πυθάνομαι.

ἐργ-άζομαι, (f. ἐργάζομαι), 1. aor. ἐργασάμην, v. mid. [ἐργον, "work"] 1. *To work, perform, do*; —at vi. 28; ix. 4 with cognate Acc.—2. With nearer Object: *To work, to perform a work or works.*—3. P. perf. pass.: *Wrought, done, accomplished.*—Pass.: (ἐργάζομαι), p. εἰργασμαι, (1. aor. ἐεργάσθην, 1. f. ἐεργασθήσομαι).

ἐργ-ον, ου, n. [root ἐργ, "to work"] 1. *Work.*—2. *A deed, act, action.*

ἐρευνᾶτε, 2. pers. plur. pres. imperat. of ἐρευνᾶω.

ἐρευνᾶω -ῶ, (f. ἐρευνήσω), 1. aor. ἠρεύνησα, v. a. and n.: 1. Act.: *To search, search into, investigate.*—2. Neut.: *To search, make a search.*

ἐρεύνησον, 1. aor. imperat. of ἐρευνᾶω.

ἐρημος, ου, adj. Of places: *Lonely, solitary, desolate, desert.*—As Subst.: ἐρημος, ου, f. *A wilderness, desert, etc.*

ἐρμηνευόμενος, η, ου, P. pres. pass. of ἐρμηνεύω.

ἐρμ-ηνεύω, f. ἐρμηνεύσω, v. a. [Ἑρμῆς, "Hermes or Mercury"; the fabled messenger of the heathen deities of Greece and Rome, and the tutelary god of all skill and accomplishments] ("To act the part of Hermes about or in something"; hence) *To interpret.*—Pass.: ἐρμ-ηνεύομαι, *To be interpreted, to mean by interpretation.*

ἐρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.: 1. *To come, to go.*—2. Pres.: of an all but immediate future: *Will come, is, etc., coming*; iv. 25, etc.—3. Of things as Subjects: *To come = to be brought.*—4. Of time: *To come, arrive, etc.* [akin to Sans. *archha*, (fr. root *RICHH* or *RI*, "to go") = *ἐρχομαι*].

ἐρχόμενος, η, ου, P. pres. of ἐρχομαι.

ἐρωτάω -ῶ, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα, v. a.: 1. With Acc. of person and Acc. of thing: *To ask one of, or about, something; to ask one something.*—2. *To ask, beg, request.*—3. Without Object: *To ask, request, make entreaty, etc.*—4. *To ask or question.*

ἐρώτησον, 1. aor. imperat. of ἐρωτάω.

ἐρωτήσω, fut. ind. of ἐρωτάω. ἔσεσθ 2. pers. plur. fut. ind. of εἰμί.

ἐσκήνωσα, 1. aor. ind. of σκηνώω.

ἔσομαι, fut. ind. of εἶμι.

ἐσταυρώθην, 1. aor. ind. pass. of σταυρώω.

ἐσταύρωσα, 1. aor. ind. of σταυρώω.

ἔστηκα, perf. ind. of ἵστημι.

ἔστηκώς (contr. ἐστώς), νῖα, ὅς, P. perf. of ἵστημι.

ἔστην, 2. aor. ind. of ἵστημι.

ἐστί(ν), 3. pers. sing. pres. ind. of εἶμι.

ἐστράφην, 2. aor. ind. pass. of στρέφω.

ἐστώς; see ἔστηκώς.

ἐσφραγίσα, 1. aor. ind. of σφραγίζω.

ἐσχάτος, η, ον, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"] ("Outermost"; hence) 1. Of time, order, rank, etc.: *Last*: — ἡ ἐσχάτη ἡμέρα, *the last day*, i. e. the day of judgment.—2. Of age: *Youngest*.—As Subst.: ἐσχαῖτοι, ων, m. plur.: With article: *The youngest*; viii. 9.

ἐσχίσθην, 1. aor. ind. pass. of σχίζω.

ἐσχον, 2. aor. ind. of ἔχω.

ἔσ-ω, adv. [for εἰσ-ω (ἐς, εἰς, "into")] *Within, inside*:—only at xx. 26.

ἔσω-θεν, adv. [ἔσω, "within"; suffix, -θεν = "from"] *From within*.

ἐτάραξα, 1. aor. ind. of ταρασσω.

ἐταράχθην, 1. aor. ind. pass. of ταρασσω.

ἐτέθην, 1. aor. ind. pass. of τίθημι.

ἐτεθνήκειν, pluperf. ind. of θνήσκω.

ἐτελείωσα, 1. aor. ind. of τελειώω.

ἕτερος, α, ον, adj. *Other* of two; *another*.

ἐτήρουν, ἐτήρησα, imperf. and 1. aor. ind. of τηρέω.

ἔτι, adv.: 1. Of time: *Still, yet*.—2. *Further, beyond*, etc. [akin to Sans. *ati*, "beyond"].

ἐτοιμ-ᾶζω, f. ἐτοιμάσω, p. ἡτοιμάκα, 1. aor. ἡτοιμάσα, v. a. [ἐτοιμ-ος, "ready"] *To make or get ready, to prepare*.

ἐτοιμάσαι, 1. aor. inf. of ἐτοιμάζω.

ἐτοιμάσω, fut. ind. of ἐτοιμάζω.

ἐτολμα, contr. 3. pers. sing. imperf. ind. of τολμάω.

ἔτος, εος οὖς, n. *A year* [akin to Sans. *vatsas*, "a year"].

εὐθέ-ως, adv. [εὐθύς, εὐθέ-ος, "straight"] ("After the manner of the εὐθύς"; hence) Of time: *Straightway, forthwith, immediately*.

εὐθύνετε, 2. pers. plur. 1. aor. imperat. of εὐθύνω.

(εὐθ-ύνω, f. εὐθύνω), 1. aor. εὐθυνα, v. a. [εὐθ-ύς, "straight"] Of roads, etc.: *To make straight or direct*.

1. εὐθύς, εἶα, ὅ, adj. *Straight*.

2. εὐθύ-ς, adv. [1. εὐθύ-ς]
Of time = εὐθέως.

εὐ-λογ-έω -ῶ, imperf. (εὐ-, and) ἡνέλογεον οὖν, f. εὐλογήσω, 1. aor. εὐλόγησα (and ἡνέλογησα), v. a. [εὖ, "well"; λέγω, "to speak of";] ("To speak well of"; hence) *To bless*. —Pass.: εὐ-λογ-έομαι -οῦμαι, p. εὐλόγημαι, (1. aor. εὐλογήθην, 1. f. εὐλογηθήσομαι).

εὐλογημένος, η, ον, P. perf. pass. of εὐλογέω.

εὕρηκα, perf. ind. of εὕρ-ισκω.

εὕρήσω, 1. fut. ind. of εὕρ-ισκω.

εὕρ-ισκω, f. εὕρήσω, p. εὕρηκα, 1. aor. εὕρησα, 2. aor. εὕρον, v. a. irreg. [root εὕρ] 1. *To find*.—2. *To find out, discover*.

εὕρον, 2. aor. ind. of εὕρ-ισκω.

εὕρών, οὔσα, όν, P. 2. aor. of εὕρίσκω.

εὐχαριστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχάριστος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks*.

εὐχαριστήσας, ᾶσα, αν, P. 1. aor. of εὐχαριστέω.

ἐφαγον, 2. aor. without present: *To eat*.

ἐφανερώθην, 1. aor. ind. pass. of φανερόω.

ἐφανέρωσα, 1. aor. ind. of φανερόω.

ἐφην, 2. aor. ind. of φημί.

ἐφοβήθην, 1. aor. ind. pass. of φοβέω.

ἐφοβοῦντο, 3. pers. plur. contr. imperf. mid. of φοβέω; ix. 22.

Ἐφραΐμ, m. indecl. *Ephraim*; a city of Judæa mentioned only by St. John, and without any clue to its locality, except that it was near the wilderness or desert, i. e. probably the wild rocky country N.E. of Jerusalem.

ἐφύλαξα, 1. aor. of φυλάσσω.

ἐφώνησα, 1. aor. ind. of φωνέω.

ἐχάρην, 2. aor. ind. pass. of χαίρω.

ἐχθές, adv. [a lengthened form of χθές] *Yesterday*.

ἐχορτάσθην, 1. aor. ind. pass. of χορτάζω.

ἔχω, imperf. εἶχον, f. ἔξω and σχήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a. *To have* in the fullest sense of the word, *to possess*.

—b. Of a state or condition as Object: *To have, to be brought to, to be involved in*: λύπην, xvi. 22.—c. With Inf.: *To have power, be able, to do, etc.*—d. Of time: *To be arrived at, to reach*; viii. 57; ix. 21.—2. Neut. ("To have one's self"; i. e.) *To be* in a certain state; iv. 52;—at xi. 17 folld. by Acc. of duration of time [akin to Sans. root SAH, "to sustain, support"].

ἔχων, οὔσα, ον, P. pres. of ἔχω.
 ἑώρακα, perf. ind. of ὁράω.
 ἑωράκως, νῆα, ὅς, P. perf. of ὁράω.

ἑώρων, contr. imperf. ind. of ὁράω.

ἕως, adv.: 1. Of time: a. *Until, till*;—sts. with Gen.: ἕως οὗ (supply χρόνου), *until the time that*, xiii. 38.—b. *While, whilst*.—2. Of order, etc.: With Gen.: *Until, up to*; viii. 9.—3. With Adv.: *As far as, until*.

ζάω, ζῶ, f. ζήσω and ζήσομαι, (p. ζήκα), v. n. *To be alive, to live*:—ζῶν ἄpros, *living bread*, i. e. the bread of life, a term applied by Jesus to Himself, vi. 51;—at iv. 10, ὕδωρ ζῶν, *living water*, has a two-fold meaning, viz. its ordinary acceptance of “flowing or stream-water,” as opposed to that in pools, cisterns, etc.; and also the meaning of “the water of eternal life”; cf. Revelation xxi. 6.

Ζαβεδαῖος, ου, m. *Zebedee*; the husband of Salōmē, and the father of James and John.

ζῆ, contr. 3. pers. sing. pres. ind. of ζάω.

ζῆ-λος, λου, m. [lengthened for ζε-λος; fr. ζέ-ω, “to boil”] (“That which boils”; hence) *Morally: Fervour, zeal*.

ζήσομαι, fut. ind. of ζάω.

ζητέω -ῶ, f. ζητήσω, (p.

ἐζητήκα), 1. aor. ἐζητήσα, v. a.: 1. *To seek, look for*.—2. *To ask for, demand, require*.—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*

ζήτη-σις, σεις, f. [lengthened from ζήτε-σις; fr. ζητέ-ω, “to seek”; hence, “to enquire into”] (“An enquiring into” something; hence) *An enquiry, a questioning, etc.*

ζητούντες, nom. plur. masc. of contr. part. pres. of ζητέω.
 ζητῶν, οὔσα, οὖν, contr. P. pres. of ζητέω.

ζύμη, ης, f. *Leaven*.

ζω-ή, ἧς, f. [ζάω, ζῶ, “to live”] (“That which lives”; hence) 1. *Life*.—2. With or without αἰώνιος: *Life eternal*.

ζῶν, ζῶσα, ζῶν, contr. part. pres. of ζάω.

ζω-ν-νῦω (and ζώ-ν-νῦμι), f. ζώσω, 1. aor. ἐζωσα, v. a. *To gird* [akin to Sans. root YU, “to bind”].

ζω-ο-ποιέω-ποιῶ, f. ζωοποιήσω, v. a. [ζω-ός, “alive”; (ο) connecting vowel; ποιέω, “to make”] *To make alive, cause to live, quicken*;—at v. 21 οὗς θέλει ζωοποιεῖ = ἐκείνους, οὗς θέλει, ζωοποιεῖ;—at vi. 63 ζωοποιοῦν is put without a follg. Object.

1. ἤ, conj.: 1. *Or*.—2. After comparative words:

Than.—3. Elliptically for οὐδὲν ἄλλο, ἢ, *Nothing else than*, i.e. *only*; xiii. 10: this is a very rare construction and occurs nowhere else in the Gr. Test.; some editions give εἰ μὴ ("except").

2. ἡ, fem. nom. sing. of dem. art. δ.

3. ἥ, fem. nom. sing. of rel. pron. δς.

4. ἧ, fem. dat. sing. of rel. pron. δς.

5. ᾗ, 3. pers. sing. pres. subj. of εἶμι.

ἡγάγον, 2. aor. ind. of ἄγω.

ἡγάπησα, 1. aor. ind. of ἀγαπᾶω.

ἡγάπων, contr. imperf. ind. of ἀγαπᾶω.

ἡγεῖρα, 1. aor. ind. of ἐγείρω.

ἡγέρθην, 1. aor. ind. pass. of ἐγείρω.

ἡγιάσα, 1. aor. ind. of ἀγιάζω.

ἡγιασμένος, η, ον, P. perf. pass. of ἀγιάζω.

ἡγόρασα, 1. aor. ind. of ἀγοράζω.

ἡγωνιζόμεν, imperf. ind. of ἀγωνίζομαι.

ἦδειν; see 1. εἶδω.

ἦδειςαν, 3. pers. plur. of ἦδειν.

ἦδη, adv.: 1. *Now, already.*

—2. *Presently, forthwith* [akin to Sans. *adya*, "to-day, now"].

ἡδυνάμην, imperf. ind. of δυνάμαι.

ἠθέλησα, ἠθελον, 1. aor. and imperf. ind. of θέλω.

ἠκολούθησα, 1. aor. ind. of ἀκολουθέω.

ἠκολουθοῦν, contr. imperf. ind. of ἀκολουθέω.

ἠκουσα, 1. aor. ind. of ἀκούω.

ἠκούσθη; see ἀκούω.

ἠλειψα, 1. aor. ind. of ἀλείφω.

ἦλθον, 2. aor. ind. of ἔρχομαι.

*Ἡλίας, ου, m. ("My God is Jehovah") *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. 2 Kings ii. 11; Malachi iv. 5.

ἡλικία, ιας, f. [ἡλιξ, ἡλικ-ος, "of the same age"] ("The state, or condition, of the ἡλιξ;," hence, "the being of the same age" with another; hence, "age" generally; hence) *Mature age, man's estate, manhood*:—ἡλικίαν ἔχειν, *to have*, i.e. *to arrive at, man's estate*, ix. 21 and 23.

ἦλος, ου, m. *A nail.*

ἠλπικᾶτε, 2. pers. plur. perf. ind. of ἐλπίζω.

ἡμαρτον, 2. aor. ind. of ἁμαρτάνω.

ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, plur. of ἐγώ.

ἡμελλον; see ἐμελλον.

ἡμέρα, ας, f. *Day*:—τῇ ἡμέ-

ρα τῇ τρίτῃ, *on the third day* (Dat. of "time when"), ii. 1; δύο ἡμέρας, *during, or for, two days* (Acc. of "Duration of time"), iv. 40.

ἤνεγκα, 1. aor. ind. of φέρω.

ἤνοιξα, 1. aor. ind. of ἀνοίγω.

ἠντληκώς, υἷα, ὅς, P. perf. of ἀντλέω.

ἠρίστησα, 1. aor. ind. of ἀριστῶ.

ἠρμένος, η, ον, P. perf. pass. αἶ αἶρω.

ἠρνησάμην, 1. aor. ind. of ἀρνέομαι.

*Ἡσαίας, ον, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet, who lived between 760 and 698 B.C.

ἡσθένει, contr. 3. pers. sing. imperf. ind. of ἀσθενέω.

ἦτησα, 1. aor. ind. of αἰτέω.

θάλασσα, ης, f. *The sea* :—θάλασσα τῆς Γαλιλαίας, *the Sea of Galilee*, called also the Sea of Tiberias, from Tiberias, a city near it; and the Lake of Gennesareth, from Gennesareth, a district in its immediate neighbourhood; see Τιβεριάς [prob. akin to Sans. root *TRAS*, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

θάν-ατος, ατου, m. [θαν, root of θνή-σκω, "to die"] *Death*.

θαρσεῖτε; see θαρσέω.

θαρσ-έω -ῶ, (f. θαρσῆσω), v. n. [θάρσ-ος, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσειτε (plur.), *Be of good courage, take good cheer*.

θαυμάζω, f. θαυμάσω, p. τεθαύμακα), 1. aor. ἐθαύμασα, v. n. and a. [for θαυμάτ-σω; fr. θαῦμα, θαύματ-ος, "wonder"] 1. Neut.: *To wonder, marvel, be astonished*.—2. Act.: *To wonder, etc., at*.

θαυμασ-τός, τή, τόν, adj. [for θαυματ-τός; fr. θαυμάζω (= θαυμάτ-σω), "to wonder at"] ("To be wondered at"; hence) *Wonderful, wondrous, marvellous*.

θε-άομαι -ῶμαι, f. θεάσομαι, 1. aor. ἐθεασάμην, p. τεθεᾶμαι, v. mid. with 1. aor. pass. ἐθεᾶθην [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see, behold*.

θεασάμενος, η, ον, P. 1. aor. of θεάομαι.

θεάσασθε, 2. pers. plur. 1. aor. imperat. of θεάομαι.

θεῖναι, 2. aor. inf. of τίθημι.

θέλ-ημα, ἡμᾶτος, n. [θέλ-ω, "to will"] *Will, wish, etc.*

θέλω, a shortened form of ἐθέλω; see ἐθέλω.

Θεός, οὔ, m. *God*;—see δ, no. 1. a. (e) [akin to Sans. *deva*; cf. Lat. *deus*].

θε-ο-σεβ-ής, ἐς, adj. [Θε-ός,

"God"; (o) connecting vowel; σέβ-ομαι, "to reverence, worship"] *God-reverencing, God-worshipping.*

θεράπ-εύω, f. θεράπεύσω (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a. [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εύομαι, p. τεθεράπευμαι, 1. aor. ἐθεράπεύθην, (f. θεράπευθήσομαι).

θερ-ῖζω, f. θερίσω (and θερ-ῖω), 1. aor. ἐθέρισα, v. a. and n. [θέρ-ος, "summer"; hence, "harvest"] ("To harvest"; hence) 1. Act.: *To reap* something, iv. 38; where θερίζειν, & etc. = θερίζειν ἐκείνο, & etc. —2. Neut.: *To reap*, i. e. to perform the work of reaping, iv. 36 and 37.

θερισ-μός, μοῦ, m. [for θεριδ-μός; fr. θερίζω (= θερίδ-σω), "to reap"] ("A reaping"; hence) *Reaping time, harvest.*

θερμαινόμενος, η, ον, P. pres. mid. of θερμαίνω.

(θερμ-αίνω, f. θερμᾶνω, 1. aor. ἐθέρμηνα and ἐθέρμᾶνα, v. a. [θερμ-ός, "hot"] *To make hot; to heat, warm.*—Mid. :) θερμαίνομαι, *To warm one's self.*

θεωρ-έω -ῶ, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα, v. a. and n. [θεωρ-ός, "a be-

holder"] 1. Act.: ("To be a θεωρός of"; hence) a. *To see, behold.*—b. *To perceive, observe, etc.*—2. Neut.: ("To be a θεωρός"; hence) *To behold, look on, be a spectator.*

θεωρήσῃ, θεωρήσωσι, 3. pers. sing. and plur. 1. aor. subj. of θεωρέω.

θεωρῶν, οὔσα, οὖν, contr. P. pres. of θεωρέω.

θεωρῶσι, 3. pers. plur. pres. subj. of θεωρέω.

θῆ, 3. pers. sing. 2. aor. subj. of τίθημι.

θή-κη, κης, f. [θη, a root of τί-θη-μι, "to put or place"] ("A thing pertaining to putting or placing" anything in; hence) Of a sword: *A scabbard, sheath.*

θήσω, fut. ind. of τίθημι.

θλίψις, εως, f. [for θλίβ-σις; fr. θλίβ-ω, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(θνή-σκω, f. θανούμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die.*—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root θαν, akin to Sans. root HAN, "to strike, to kill"].

θρέμ-μα, μαῖος, n. [for τρέφ-μα; fr. τρέφ-ω, "to rear, nurse"] ("That which is reared, a nursling"; hence) Plur.: *Cattle, esp. sheep and goats.*

θρην-έω -ῶ, f. *θρηνήσω*, v. n. [*θρῆν-ος*, "a dirge"] ("To sing a *θρῆνος*"; hence) *To wail, lament*, etc.

θρηνήσω, fut. ind. of *θρηνέω*.

θρίξ, τριχός (mostly plur.), f. *Hair*, usually that on the head [akin to Sans. root *DBIH*, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

θύγ-ἄτηρ, *ἄτέρος ἄτρος*, f. *A daughter* [akin to Sans. *duhitṛ-i*, "a daughter"; fr. root *DUH*, "to milk"; and so, literally, "a milker"].

θύρα, as, f. *A door* [akin to Sans. *dvāra*, "a door, a gate"].

θυρ-ωρ-ός, οὔ, m. [*θύρ-α*, "a door"; *ωρ-α*, "care"] ("He who has care or charge of the door"; i. e.) *A porter, door-keeper*.

θύσῃ, 3. pers. sing. 1. aor. subj. of *θύω*.

θύω, f. *θύσω*, p. *τέθυκα*, 1. aor. *έθύσα*, v. a. ("To offer" in sacrifice, "to sacrifice"; hence) *To kill, slay*.

θῶ, 2. aor. subj. of *τίθημι*.

***Θωμάς**, ᾱ, m. ("Twin") *Thomas*, called also *Didymus*; one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India; see *Διδύμος*.

***Ιακώβ**, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, and brother of Esau.

ιάμαι -ῶμαι, p. *ἔαμαι*, 1. aor. *ἰάθην*, 1. f. *ἰάθισσμαι*, v. mid. and pass.: 1. Mid.: *To heal*.—2. Pass.: *To be healed*.

1. *Ἴδε*, imperat. of *εἶδον*.

2. *Ἴδε*, adv. [strictly 2. pers. sing. imperat. of *εἶδον*; see *εἶδω*] *See! look! lo! behold!*

ἴδιος, α, ον, adj. ("Pertaining to one's self"; hence) 1. *Private*.—2. *Own, one's*, etc., *own*.—As Subst.: a. *ἴδιοι*, ων, m. plur. *One's*, etc., *own people*, etc.; *those belonging to one*, etc.—b. (a) *ἴδια*, ων, n. plur.: *One's*, etc., *own things* or *property*; *that which belongs to one*, etc.—(b) *One's*, etc., *own house* or *home*.—c. *ἴδιον*, ου, n. sing.: *One's*, etc., *own*, *what belongs to one*, etc.

ἰδοῦ, adv. [strictly 2. pers. sing. imperat. of *εἶδω*; 2. aor. mid.; see *εἶδω*] *See! look! lo! behold!*

ἴδω, subj. of *εἶδον*.

ἰδών, οὔσα, όν, P. of *εἶδον*.

ἱερ-εύς, έως, m. [*ἱερ-ά*, "offerings, sacrifices"] ("He who attends to, or makes, *ἱερά*;" hence) *A priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites; see *Λευίτης*.

ἱερ-όν, οὔ, n. [neut. of *ἱερ-ός*, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

**ἱεροσόλυμα, ων, n. plur.* *Jerusalem*; see *Ἱερουσαλήμ*.

Ἱεροσόλυμ-ῖτης, ῖτου, m. [*Ἱεροσόλυμ-α*, "Jerusalem"] *A man of Jerusalem*.

**Ἱερουσαλήμ, n. indecl.* ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

**Ἰησοῦς, οὔ, m.* ("The Lord, He delivers";—or "Whose help is Jehovah") *Jesus Christ*, the incarnate son of God, the Saviour of mankind.

ἱ-μάς, μάντρος, m. ("That which binds or fastens"; hence) *A leathern strap or thong*;—at i. 27 used of a strap fastening the sandal to the foot [akin to Sans. root *SI*, "to bind"].

ἱμάτ-ιον, ἱου, n., dim. only in form [obsol. *ἱμα* (= *εἶμα*), *ἱμάτ-ος*, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment*.—2. Plur.: *Clothes or garments in general*.

ἱματισμένος, η, ον, P. perf. pass. of a verb *ἱμαρίζω*, "to clothe" (perhaps found only in Gr. Test. and in the fore-

going form) *Clothed, wearing clothes*.

ἴνα, conj. with Subj. *That, in order that*.

**Ἰορδάνης, ου, m.* ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

Ἰουδαία, ας, Ἰουδαῖοι, ων; see *Ἰουδαῖος*.

Ἰουδ-αῖος, αἰα, αῖον, adj. [*Ἰουδ-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa*; iii. 22.—As Subst.: a. *Ἰουδαῖος, ου, m.* *A man of Judah or Judæa; a Jew*;—Plur.: *The Jews*.—b. *Ἰουδαία, ας, f.* *Judah or Judæa*; iv. 47, etc.

**Ἰούδας, α, m.* ("Celebrated or Praised") *Judas*, one of the twelve Apostles, who treacherously betrayed his Master; see *Ἰσκαριώτης*.

Ἴσθι, pres. imperat. of *εἶμι*.

**Ἰσκαριώτης, ου, m.* *Is-cariot*; i.e. "man of Kerioth," a town of Judah.

ἴσος, η, ον, adj. *Equal*.

**Ἰσραήλ, m. indecl.* ("God-wrestling or God's Prince") *Israel* (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-

Zerka), and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*—Hence, Ἰσραηλ-ῖτης, ἱτου, m. *A man of Israel, an Israelite.*

Ἰστη-μι, f. στήσω, p. ἕστηκα, 1. aor. ἕστησα, 2. aor. ἕστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: *To make to stand; to set, place, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor. *To stand* [akin to Sans. root *STHÂ*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

ἰσχύσα, 1. aor. ind. of ἰσχύω.

ἰσχύ-ω, (f. ἰσχύσω), p. ἰσχύκα, 1. aor. ἰσχύσα, v. n. [*ἰσχύς, ἰσχύ-ος*, “strength”] (“To have *ἰσχύς*”; hence) 1. *To be strong in body or health.*—2. With Inf.: *To have power, or be able, to do, etc.*

ἰχθύς, ὄος, m. *A fish.*

*Ἰωάννης, ου, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, one of the twelve Apostles, and the writer of the Gospel and of the three Epistles bearing his name, and also of the Apocalypse or Revelation. He is supposed to have died in the 68th year after

the death of Christ, and the 35th after the destruction of Jerusalem.

Ἰωνᾶς, ᾱ, m. (“Dove”) *Jonas*; the father of Simon Peter.

*Ἰωσήφ, m. indecl. [(prob.) “He—i. e. God—gives increase”] *Joseph*: 1. The dearly-loved son of the patriarch Jacob, sold by his brethren to Ishmaelite merchants, and carried by them into Egypt, where he arrived, after various trials, at the highest dignity under Pharaoh, and thus became the instrument of preserving the lives of his father and brethren and their households in the seven years’ famine which he had foretold. When the promised land came into the possession of the Israelites, Joseph’s bones were buried in Shechem, which became the inheritance of his descendants. With reference to the woman of Samaria’s statement at iv. 12, cf. Gen. xxxiii. 19; Acts vii. 16; Joshua xvi.; xvii.; xxiv. 32.—2. The husband of the Virgin Mary.—3. A man of Arimathea, who begged of Pilate the body of Jesus and laid it in a tomb which he had prepared for himself.

καὶ γώ for καὶ ἐγώ. *And I, I too or also; see ἐγώ.*

καθαίρω, (f. *καθάρῶ*, p. *κεκάθαρκα*), v. a. ("To purify"; hence) Of a vine: *To clear of dead branches, to prune, etc.* [akin to Sans. root *ḥUDH*, "to purify"].

καθαρίσ-μός, *μου*, m. [for *καθαρίδ-μός*; fr. *καθαρίζω* (= *καθαρίδ-σω*), "to cleanse"] *A cleansing, purification.*

καθᾶρος, *δ*, *όν*, adj. *Pure, clean* [from same root as *καθαίρω*; see *καθαίρω*].

κάθ-εζομαι, (f. *κάθ-εδούμαι*, later *κάθ-εδήσομαι*), v. mid. [*καθ* (see *κατά*), "down"; *εζομαι*, "to sit"] *To sit down, seat one's self, take one's seat.*

καθεζόμενος, *η*, *ον*, P. pres. of *καθεζομαι*.

κάθ-ημαι, v. mid. [*καθ* (see *κατά*), "down"; *ημαι*, "to sit"] *To sit down, to be seated, to sit.*

κάθ-ιζω, f. *κάθισω*, p. *κεκάθισκα*, 1. aor. *ἐκάθισα*, v. n. [*καθ* (see *κατά*), "down"; *ιζω* (neut.), "to sit"] *To sit down, to be seated, to sit.*

κάθισας, *ᾶσα*, *αν*, P. 1. aor. of *καθίζω*.

καθ-ώς, adv. [*καθ* (see *κατά*), "according to"; *ώς*, "as"] *According as, just as.*

καί, conj. and adv.: 1. Conj.: *And*:—*καί . . . καί*, *both . . . and*.—2. Adv.: a. *Even*.—b. *Also, too*.—c. *For, for of a truth*.

Καϊάφας, *α*, m. *Caiaphas*, appointed High Priest of the Jews by Valerius Gratus the procurator of Judæa in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa.

καινός, *η*, *όν*, adj. *New*, in the fullest meaning of the word.

καιρός, *ού*, m.: 1. *An appointed time or season*.—2. *A particular time or season.*

Καῖσαρ, *ἄρος*, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of *Adrian*, A.D. 117—138, when *Augustus* came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. John's Gospel *Cæsar* denotes *Tiberius*, the third emperor [akin to Sans. *keṣa*, "hair"; and so, "Hairy One," as born with much hair on the body].

καί-τοι, adv. [*καί*, "and"; *τοι*, "indeed"] *And indeed*;—with *γε* added, *καίτοιγε*, *and yet indeed*.

καίτοιγε; see *καίτοι*.

καίω, (f. **καύσω**, p. **κέκανκα**),
v. a.: 1. Act.: a. *To burn, kindle, set on fire.*—b. Of a lamp: *To light.*—2. Pass.: **καίομαι**, p. **κέκανμαι**, (1. aor. **ἐκαύθην**), 1. fut. **καυθήσομαι**: a. *To be burned, to be destroyed by fire.*—b. Part. pres.: ("Set on fire"; hence) Of a lamp: *Burning, bright-shining.*

κάκει for **καλ ἐκεῖ**; see **ἐκεῖ**.

κάκεινα, **κάκεινος** for **καλ ἐκεῖνα**, **καλ ἐκεῖνος**; see **ἐκεῖνος**.

κακ-ο-ποι-ός, **όν**, adj. [**κακ-ός**, "evil"; (ο) connecting vowel; **ποι-έω**, "to do"] *Doing evil.*—As Subst.: **κακοποιός**, **οὔ**, m. *An evil-doer; a criminal, a malefactor.*

κάκός, **ή**, **όν**, adj. *Bad* of its kind, *evil.*—As Subst.: **κάκόν**, **οὔ**, n. *A bad thing; an evil, wickedness.* 165 Comp.: irreg. **χείρων**.

κάκ-ῶς, adv. [**κάκ-ός**, "bad"] ("After the manner of the **κακός**"; hence) Of language, etc.: *Badly*, i. e. *in an unbecoming or disrespectful way, disrespectfully*, etc.; xviii. 23.

κᾰλέω -ῶ, f. **κᾰλέσω** (and **κᾰλῶ**), p. **κέκληκα**, 1. aor. **ἐκάλεσα**, v. a.: 1. *To call, call to one's self, summon*, etc.—2. *To call, or invite, to an entertainment, etc.*—3. With double Acc.: *To call one that*

St. John.

which is denoted by the second Acc.;—in Pass. with Nom. after verb, *To be called* something.—Pass.: **κᾰλέομαι οὔμαι**, p. **κέκλημαι**, 1. aor. **ἐκλήθην**, 1. f. **κληθήσομαι**.

κᾰλ-ός, **ή**, **όν**, adj. ("Beautiful, fair"; hence) *Good, excellent.*

κᾰλ-ῶς, adv. [**καλ-ός**, good"] ("After the manner of the **καλός**"; hence) *Well, rightly, correctly.*

κᾰν for **καλ ἔν**: 1. *And if.*—2. *Even if.*

Κανᾰ, f. indecl. *Cana*; a village of Galilee, the scene of our Lord's first miracle. Its site is not certainly known.

***Καπερναούμ**, f. indecl. (prob. "Village of Nahum, i. e. of consolation") *Capernaum* (now *Tell-Hām* = "The ruined heap of camels"); a flourishing city on the shores of the Sea of Galilee or Lake of Gennesareth.

καρδ-ία, **ίας**, f. *A heart*, both in proper and figurative sense [akin to Sans. *hrid*, "heart"; cf. Lat. *cor*, *cordis*].

καρπ-ός, **οὔ**, m. Of trees, the soil, etc.: *Fruit, produce*, etc. [by some referred to **ἀρπ**, root of **ἀρπάζω**, "to seize," etc., with **κ** as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others

akin to Sans. root CREA , "to ripen"; and, so, "that which is ripened"].

$\kappa\alpha\tau\acute{\alpha}$ (before a soft vowel $\kappa\alpha\tau'$, before an aspirated vowel $\kappa\alpha\theta'$), prep. gov. gen. and acc.: 1. With Gen.: a. *Down*.—b. *Against*.—2. With Acc.: ("Down"): a. Distributively: With numerals: *By*;—with a numeral repeated, such numeral being regarded in the second instance as an indeclinable word dependent on the prep.: $\epsilon\iota\varsigma\ \kappa\alpha\theta'\ \epsilon\iota\varsigma$, *one by one, one after another*, viii. 9.—b. *According to, in accordance with, after*:— $\kappa\alpha\tau\grave{\alpha}\ \sigma\acute{\alpha}\rho\kappa\alpha$, *according to, or after, the flesh*, viii. 15: $\kappa\alpha\tau'\ \delta\upsilon\omicron\mu\alpha$, *according to, or by, name*.—c. *Of time*: *At, on*.

$\kappa\alpha\tau\grave{\alpha}\beta\alpha\iota\omega$, f. $\kappa\alpha\tau\grave{\alpha}\beta\eta\sigma\mu\alpha\iota$, p. $\kappa\alpha\tau\grave{\alpha}\beta\acute{\epsilon}\beta\eta\kappa\alpha$, 2. aor. $\kappa\alpha\tau\acute{\epsilon}\beta\eta\nu$, v. n. [$\kappa\alpha\tau\grave{\alpha}$, "down"; $\beta\alpha\iota\omega$, "to go"] *To go, or come, down; to descend*.

$\kappa\alpha\tau\grave{\alpha}\beta\alpha\iota\omega\nu$, ουσα, ον, P. pres. of $\kappa\alpha\tau\grave{\alpha}\beta\alpha\iota\omega$.

$\kappa\alpha\tau\grave{\alpha}\beta\acute{\alpha}\varsigma$, ἄσα, ἄν, P. 2. aor. of $\kappa\alpha\tau\grave{\alpha}\beta\alpha\iota\omega$.

$\kappa\alpha\tau\grave{\alpha}\beta\acute{\epsilon}\beta\eta\kappa\alpha$, perf. ind. of $\kappa\alpha\tau\alpha\beta\alpha\iota\omega$.

$\kappa\alpha\tau\grave{\alpha}\beta\eta$, 3. pers. sing. 2. aor. subj. of $\kappa\alpha\tau\alpha\beta\alpha\iota\omega$.

$\kappa\alpha\tau\grave{\alpha}\beta\eta\theta\iota$, 2. aor. imperat. of $\kappa\alpha\tau\alpha\beta\alpha\iota\omega$.

$\kappa\alpha\tau\grave{\alpha}\beta\omicron\lambda\text{-}\acute{\eta}$, ἦς, f. [for $\kappa\alpha\tau\alpha\beta\alpha\lambda\text{-}\acute{\eta}$; fr. $\kappa\alpha\tau\alpha\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, "to throw down; to lay" as

a foundation] ("A laying" as a foundation; hence) 1. *A foundation*.—2. *A beginning, commencement*.

($\kappa\alpha\tau\text{-}\acute{\alpha}\gamma\gamma\upsilon\mu\iota$ and $\kappa\alpha\tau\text{-}\alpha\gamma\gamma\upsilon\omega$, f. $\kappa\alpha\tau\text{-}\acute{\alpha}\xi\omega$), 1. aor. $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\lambda\alpha$, v. a. [$\kappa\alpha\tau\grave{\alpha}$, in "augmentative" force; $\acute{\alpha}\gamma\gamma\upsilon\mu\iota$, "to break"] *To break thoroughly or to pieces*.—(Pass.: $\kappa\alpha\tau\text{-}\acute{\alpha}\gamma\gamma\upsilon\mu\alpha\iota$, p. $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\gamma\mu\alpha\iota$, with p. act. in pass. force $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\gamma\alpha$, 1. aor. $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\chi\theta\eta\nu$), 2. aor. $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\gamma\eta\nu$.

$\kappa\alpha\tau\grave{\alpha}\kappa\epsilon\iota\mu\alpha\iota$, (f. $\kappa\alpha\tau\grave{\alpha}\kappa\epsilon\iota\sigma\mu\alpha\iota$), v. mid. [$\kappa\alpha\tau\grave{\alpha}$, "down"; $\kappa\epsilon\iota\mu\alpha\iota$, "to lie"] 1. *To lie down on something*.—2. *To lie sick*.

$\kappa\alpha\tau\grave{\alpha}\kappa\epsilon\iota\mu\epsilon\nu\omicron\varsigma$, η, ον, P. pres. of $\kappa\alpha\tau\grave{\alpha}\kappa\epsilon\iota\mu\alpha\iota$.

$\kappa\alpha\tau\alpha\text{-}\kappa\rho\iota\omega$, f. $\kappa\alpha\tau\alpha\text{-}\kappa\rho\iota\omega$, 1. aor. $\kappa\alpha\tau\text{-}\acute{\epsilon}\kappa\rho\iota\nu\alpha$, v. a. [$\kappa\alpha\tau\grave{\alpha}$, "against"; $\kappa\rho\iota\omega$, "to judge"] ("To judge against"; hence) *To condemn*.

$\kappa\alpha\tau\grave{\alpha}\lambda\acute{\alpha}\beta\eta$, 3. pers. sing. 2. aor. subj. of $\kappa\alpha\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$.

$\kappa\alpha\tau\grave{\alpha}\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, f. $\kappa\alpha\tau\alpha\text{-}\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$, p. $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\phi\alpha$, 2. aor. $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\acute{\alpha}\beta\omicron\nu$, v. a. [$\kappa\alpha\tau\grave{\alpha}$, in "strengthening" force; $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, "to take"] 1. *To take, or lay, hold of; to seize upon*.—2. *To catch, discover, detect*.

—3. *Of darkness: To overtake, come upon, etc.*—4. *To comprehend, understand*.—Pass.: $\kappa\alpha\tau\alpha\text{-}\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\mu\alpha\iota$, p. $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$, 1. aor. $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\phi\theta\eta\nu$ and $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\phi\theta\eta\nu$.

κᾶτᾶ-λείπω, f. κατα-λείψω, (p. κατα-λέλοιπα), v. a. [κατᾶ, in "strengthening" force; λείπω, "to leave"] *To leave behind* one. — Pass.: κατα-λείπομαι, p. κατα-λέλειμμαι, 1. aor. κατ-ελείφθην, (1. fut. κατα-λειφθήσομαι).

κᾶτᾶφάγεται; see κατέφαγον, at end.

κατέβην, 2. aor. ind. of καταβαίνω.

κᾶτειλημμένος, η, ον, P. perf. pass. of καταλαμβάνω.

κᾶτειλήφθην, 1. aor. ind. pass. of καταλαμβάνω.

κατέλειφθην, 1. aor. ind. pass. of καταλείπω.

κατ-έφαγον, 2. aor. without a present, v. a. [κατ-ᾶ, in "augmentative" force; ἔφαγον; see ἔφαγον] *To eat up entirely, to devour*, whether in a literal or a figurative sense. — N.B. In the Septuagint and also in the Gr. Test. a form κατ-αφάγομαι occurs as a fut. mid.

κατηγορ-έω -ῶ, f. κατ-ηγόρησω, 1. aor. κατ-ηγόρησα, v. n. [κατήγορ-ος, "an accuser"] With Gen.: *To be an accuser of; to accuse*.

κατηγορ-ῖα, ῖας, f. [κατ-ηγोर-έω, "to accuse"] ("An accusing"; hence) *An accusation, charge*.

κατ-ήγορ-ος, ον, m. [for κατ-άγορ-ος; fr. κατ-ᾶ, "against"; ἄγορ, verbal root of ἀγορεύω, in force of "to speak"] ("One

who speaks against" another; hence) *An accuser*.

κατ-ω, adv. [κατ-ᾶ, "down"] *Downwards, down*.

*Κεδρών (indecl. in Gr. Test. and LXX; but in Josephus with Gen. ὠνος), m. ("Black, Gloomy") *Cedron*; a stream, or water-course, passing through a valley of the same name, and eventually emptying itself into the Dead Sea.

κείμαι, f. κείσομαι, v. mid. *To lie, or be laid*, anywhere [akin to Sans. root कृ, "to lie, lie down"].

κείμενος, η, ον, P. pres. of κείμαι.

κειρίᾱ, as, f.: 1. Sing.: *A cord, band*, esp. of a bedstead. — 2. Plur.: *Bands, swathings, grave-clothes*.

κεκλεισμένος, η, ον, P. perf. pass. of κλείω.

κεκοίμηται, 3. pers. sing. perf. ind. pass. of κοιμάω.

κεκοπιᾱκα, perf. ind. of κοπιᾱω.

κεκοπιᾱκώς, νῖα, ὅς, P. perf. of κοπιᾱω.

κέκρᾱγα, perf. ind. of κρᾶζω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κέρ-μα, μάτος, n. [κερ, a root of κείρω, "to cut small"] ("That which is cut small"; hence) Of money: *Small coin, small change*. — The name had its origin in the circum-

stance that in the earlier and ruder ages small pieces were cut or clipped from the larger pieces of money for the purpose of making up a required weight or sum.

κερμάτισ-τής, τοῦ, m. [for κερματίδ-της; fr. κερματίζω = κερματίδ-σω, "to deal in κέρματα or small coin"] *A dealer in small change, a money-changer.* All money paid into the treasury of the temple was required to be in Jewish coin. Hence the presence of the money-changers in the temple, who gave small change—(half-shekels and gerahs)—for the larger coins, or for foreign monies brought by Jews who resided in other lands and came from time to time to Jerusalem.

κεφάλ-ή, ἡς, f. *A head* [akin to Sans. *kapāl-as*, "a head"].

κήπος, ου, m. *A garden.*

κηπ-ουρ-ός, οῦ, m. [κήπ-ος, "a garden"; οὐρ-ος, "a keeper, guard," etc.] *A keeper of a garden; also, a gardener.*

*Κηφᾶς, ᾱ, m. ("Rock") *Cephas*; a name given by Christ to His Apostle Peter.

κίνη-σις, σεως, f. [lengthened from κινε-σις; fr. κινέω, "to move"] *A moving.*

κλαίω, f. κλαύσω and κλαύ-σμαι, 1. aor. ἔκλαυσα, v. n. *To weep, lament, bewail.*

κλαίων, οῦσα, ον; P. pres. of κλαίω.

κλά-σμα, σμάτος, n. [κλά-ω, "to break"] ("That which has been, or is, broken"; hence) *Of food: A fragment, broken piece.*

κλείω, (f. κλείσω, p. κέ-κλεικα), 1. aor. ἔκλεισα, v. a. *To shut.*—Pass.: (κλείομαι, p. κέκλειμαι and) κέκλεισμαι, 1. aor. ἐκλείσθην, (1. fut. κλεισθήσομαι).

κλέπ-της, του, m. [κλέπ-τω, "to steal"] ("Onewho steals"; hence) *A thief.*

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἔκλεψα, v. a. [root κλεπ] *To steal.*

κληθή-ση, 2. pers. sing. 1. fut. ind. pass. of καλέω.

κλή-μα, μᾶτος, n. [for κλᾶ-μα; fr. κλά-ω, "to break off," esp. the luxuriant shoots of the vine] ("That which is broken off"; hence) *A vine-twig, vine-shoot, vine-branch*; —at xv. 2 and 5 used figuratively of Christ's people.

κλή-ρος, ρου, m. ("That which is broken"; hence) *A lot*, as formed by a fragment of pottery, a broken twig, etc. [akin to Sans. root *ṛṣ*, in pass. "to be broken"].

κλίνας, ᾱσα, αν, P. 1. aor. of κλίνω.

κλῖ-νω, (f. κλῖνῶ), p. κέ-κλίκα, 1. aor. ἔκλῖνα, v. a. *To bend, incline, bow the head,*

etc. [akin to Sans. root cri , "to lean"].

* Κλωπᾶς , $\tilde{\alpha}$, m. *Clōpas* (otherwise *Cleōphas*); another name for Alphæus, the brother of Joseph the husband of Mary the mother of Jesus, and the father of James the Less.

κοιλ-ῖα , $\tilde{\iota}\alpha\varsigma$, f. [κοιλ-ος , "hollow"] ("The condition or quality of the κοῖλος "; hence, "hollowness"; hence) 1. *The belly*.—2. Of women: *The womb*.

(κοι-μάω -μῶ , f. κοιμήσω , v. a. : 1. Act. : *To put, or lull, to sleep*).—2. Pass. : κοι-μάομαι -μῶμαι , p. κεκοίμημαι , 1. aor. ἐκοιμήθην , 1. fut. κοιμηθήσομαι : a. *To be put to sleep*.—b. *To fall asleep, to sleep* [akin to Sans. root ci , "to lie down"; whence also κείμαι].

κοίμ-ησις , $\eta\sigma\epsilon\omega\varsigma$, f. [κοιμάομαι , "to sleep"; see κοιμάω , no. 2, b.] *A sleeping, sleep*.

κόκκος , ου , m. *A grain of a fruit, plant, etc.*

κολλῦβ-ιστής , ιστοῦ , m. [κόλλυβ-ος , "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer*.

κόλπος , ου , m. *A bosom, breast*:— $\text{ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ}$, *reclining, or leaning, on the bosom of Jesus*. The foregoing expression refers to the mode of

reclining on couches at meals in ancient times. On each couch there were commonly three persons. They lay with the upper part of the body resting on the left arm, the head a little raised, the back supported by cushions, and the limbs either stretched out at full length or a little bent. The feet of the upper occupant of each couch came behind the back of the second, while those of the second were extended in like manner behind the back of the third, a pillow being placed between the second and third. The head of each of the two lower occupants of the couch was opposite to the bosom of the person immediately above him; so that if either of them wanted to speak to the person above, especially if secrecy was desired, it was necessary to lean on his bosom. Probably the enquiry which St. John addressed to Jesus was intended not to be overheard.

κολυμβή-θρα , θρας , f. [for κολυμβά-θρα ; fr. κολυμβά-ω , "to dive"] ("That which is made for diving"; hence, "a swimming bath"; hence) *A pool of water*. See Σιλωάμ .

κομψότερον , comp. adv. [adverbial neut. of κομψότερος , comp. of κομψός in the force of "nice, fine"] ("More nicely,"

etc.; hence) With respect to health: *In better health, better*:—*κομψότερον ἔσχε, was better or became better*, iv. 52: cf., in Lat., *belle habere* and *belle esse*, “to be well”; English colloquial expression, “to be nicely.”

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, 1. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, “weariness”] (“To be in a state of κόπος”; hence) To be weary, grow tired.

κόπ-ος, ου, m. [κόπ-τω, “to beat”] (“A beating”; hence, “suffering”; hence, “toil, trouble”; hence) Labour attended with trouble.

κόσμος, ου, m. (“Order, arrangement”; hence, from its perfect order, etc.) The world, i. e. a. The universe.—b. The world in which we live, the earth:—δᾶρχων τοῦ κόσμου τούτου, the ruler of this world, i. e. Satan.—c. The inhabitants of the world, men, mankind.—d. Worldly persons; the unrenewed or unregenerated among mankind.—e. The great majority of people, an immense number, xii. 19.—f. The present state of existence as opposed to eternal life, xii. 25.

κόφινος, ου, m. A basket.

*κραββάτος, ου, m. A couch or bed [said to be a word of Macedonian origin; cf. Lat. *grabātus*].*

*κραῖω, f. κεκράξομαι, p. κέκραγα, 1. aor. ἔκραξα, v. n. To cry out, call out aloud [prob. akin to Sans. root *क्रुच्*, “to cry out”].*

*κρᾶνιον, ου, n. A skull [akin to *κάρα*, Sans. *śiras*, “a head”].*

κράτ-έω -ῶ, f. κρατήσω, p. κεκράτηκα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, “power”] (“To get into one’s power”; hence, “to lay hold of”; hence) To retain.—Pass.: κρατ-έμαι -οῦμαι, p. κεκράτημαι, 1. aor. ἐκράτηθην, 1. fut. κρατηθήσομαι.

κραυγ-ᾶω, f. κραυγᾶσω, 1. aor. ἐκραυγᾶσα, v. n. [κραυγ-ή, “a crying out”] To cry out.

κρίθ-ινος, ἰνη, ἰνον, adj. [κρίθ-ή, “barley”] Of, or pertaining to, barley; made of barley, barley-.

*κρί-μα, μάτος, n. [κρι, root of *κρί-νω*, “to judge”] 1. A judging, judgment.—2. A sentence.—3. Condemnation.*

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἔκρινα, v. n. and a. (“To separate”; hence, “to pick out, choose”; hence) 1. Neut.: a. To decide, determine.—b. To form a judgment or opinion.—2. Act.: a. With cognate Acc.: To judge a judgment; i. e. to form, arrive at, a judgment, conclusion, opinion, etc.—b.

*To judge, bring to trial, try, etc.—c. To adjudge to punishment, to pass judgment or sentence upon, to condemn.—*Pass.: κρι-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root कृ, “to pour out”].

κρι-σις, σεως, f. [κρι, root of κρι-νω, “to judge”] 1. *Judgment, power or right of judging.—2. Judgment or sentence:—*κρίσιν ποιεῖν, *to (make, i. e.) pass judgment or sentence, v. 27.—3. Judgment, condemnation.—4. A cause, or ground, of condemnation or punishment.*

κρυπ-τός, τή, τόν, adj. [for κρυβ-τός; fr. κρυβ, root of κρύπτω, “to hide”] (“Hidden”; hence) *Secret*;—for ἐν κρυπτῷ, see ἐν, no. 8.

(κρύπτω, f. κρύψω, p. κέκρυφα, v. a.) *To hide, conceal.—*Pass.: (κρύπτομαι), p. κέκρυμαι, (1. aor. ἐκρύθην, 1. fut. κρυφθήσομαι), 2. aor. ἐκρύβην.

(κυκλ-όω -ῶ, f. κυκλώσω, p. κεκύκλωκα), 1. aor. ἐκύκλωσα, v. a. [κύκλ-ος, “a circle”] *To form a circle round, to encircle, to surround, come around.*

κυκλώσας, ᾱσα, αν, P. 1. aor. of κυκλόω.

(κύπτω, f. κύψω, p. κέκυφα), 1. aor. ἐκύφα, v. n. *To stoop forwards, to bend down.*

κύρι-ος, ου, m. [κύρι-ος, “possessing supreme power”] (“One possessing supreme power”; hence) 1. Of men: *A lord, master, etc.—2. With or without article: THE LORD; i. e. Christ.*

κύψας, ᾱσα, αν, P. 1. aor. of κύπτω.

κώ-μη, μης, f. (“A thing—or place—for lying down or sleeping”; hence) *A village*, as a dwelling place [akin to Sans. root कृ, “to lie down, to sleep”].

λάβειν, 2. aor. inf. of λαμβάνω.

λάβετε, 2. pers. plur. 2. aor. imperat. of λαμβάνω.

λάβῃ, 3. pers. sing. 2. aor. subj. of λαμβάνω.

λάβω, 2. aor. subj. of λαμβάνω.

λάβών, οὔσα, όν, P. 2. aor. of λαμβάνω.

λαγχάνω, f. λήξομαι, p. εἴληχα (poet. λέλογχα), 2. aor. ἔλαχον, v. n. *To draw, or cast, lots.*

*Λᾱζᾱρος, ου, m. (a late form of Eleazar = “God is helper”) *Lazarus*; the brother of Mary and Martha, raised from the dead by Jesus.

λάθ-ρα, adv. [λαθ, root of λανθάνω, to lie hid] *Secretly, in secret, in a secret or hidden manner.*

λάλ-έω -ῶ, f. λαλήσω, p.

λεῖλα, 1. aor. ἐλάλησα, v. n. and a.: 1. Neut.: a. *To speak, to utter speech*.—b. *To talk, converse*.—2. Act.: a. *To speak, utter by speech, utter*.—b. *To speak of, tell, publish, etc.*—Pass.: λέλλ-έομαι, -οῦμαι, p. λελάλημαι, 1. aor. ἐλάληθην, 1. f. λαληθήσομαι [perhaps akin to λαβ, “to use the tongue”].

λαλήσω, fut. ind. (ix. 21), and 1. aor. subj. (xii. 49) of λέλλω.

λέλλ-τά, ἴας, f. [λαλ-έω, “to speak”] (“A speaking”; hence) *Speech*.

λέλλων, οὔσα, οὖν, contr. P. pres. of λέλλω.

λα(μ)β-άνω, f. λήψομαι, p. εἴληφα, 2. aor. ἔλαβον, v. a.: 1. *To take*.—2. *To receive*: for construction of ἐκ τοῦ πληρώματος after ἐλάβομεν at i. 16, see ἐκ, no. 9;—at vii. 39 οὗ is the nearer Object after λαμβάνειν, and is in the gen., instead of acc., by attraction to Πνεύματος [strengthened fr. root λαβ, akin to Sans. root लाभ, “to obtain”].

λαμπ-άς, ἄδος, f. [λάμπ-ω, “to shine, be bright”] (“The shining, or bright, thing”; hence) *A torch*.

λαός, οὔ, m.: 1. *The people*.—2. *The Jewish people or nation*; xi. 50.

λατρε-ία (trisyllable), as, f. [for λατρευ-ία; fr. λατρεύ-ω,

“to work for hire”] (“A working for hire”; hence) *Service*.

λάχωμεν, 1. pers. plur. 2. aor. subj. of λαγχάνω; xix. 24. On the hortatory force of the 1st person plur. subj. see ἄγωμεν, in ἄγω.

λεγόμενος, η, ον, P. pres. pass. of λέγω.

λέγω, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and a.: 1. Neut.: a. *To speak, open one's mouth in speech*.—b. *Of writings, etc.*: *To say, declare*.

—c. *To say what is the case*: σὺ λέγεις, *thou sayest*, i. e. *thou speakest rightly, yes*, xviii. 37:—καλῶς λέγετε, *ye say well or speak rightly*, xiii. 15.—2. Act.: a. *To say*;—

mostly with clause as Object.—b. *To speak, tell*.—c. *To call by name*; *to call for or upon*.

—d.: (a) With double Acc.: *To call one that which is denoted by the second Acc.*—(b) In Pass. with a Nom.: *To be called something*:—ἄνθρωπος λεγόμενος Ἰησοῦς, *a man called Jesus*, i. e. *whose name is Jesus*, ix. 11; cf., also, iv. 25, etc.:—also with Acc. follg.

when an Acc. has preceded: εἰς πόλιν λεγομένην Συχαρ, *to a city called Sychar*, i. e. *of which the name is Sychar*, iv. 5.—e. *To tell, mention, speak of or about*; with Acc. of nearer Object and Dat. of remote Object.—f. *To say with a*

particular meaning; *to mean, intend*.—Pass.: λέγομαι, (p. λέλεγμαι, 1. aor. ἐλέχθην, 1. f. λεχθήσομαι).

λέγων, οὔσα, ον, P. pres. of λέγω.

λεάληκα, perf. ind. of λαλέω.

λελουμένος, η, ον, P. perf. pass. of λούω.

λέντιον, ου, n. [Gr. form of Lat. *linteum*] *A linen cloth, napkin, towel*.

*Λευί-της, του, m. [for Λευί-της; fr. *Λευίς ("a binding or garland"), *Levi*; the third son of Jacob, whose descendants through Gershom, Kohath, and Merari (Numbers iii. 17 sqq.) held by divine appointment the lower offices of the Jewish ministry; see Numbers i. 50 sqq.; iii. 9; viii. 15; xviii. 2] ("A man or descendant of Levi"; i.e.) *One of the tribe of Levi, a Levite*; see *ιερεύς*.

λευκ-ός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White*.—As Subst.: λευκά, ών, n. plur. *White garments*, xx. 12 [akin to Sans. root *BUCH*, "to shine"].

λησ-τής, του, m. [for ληισ-τής = ληιδ-τής; fr. ληίζομαι (= ληιδ-σομαι), "to plunder"] ("One who plunders"; hence) *A robber*.

λήψομαι, fut. ind. of λαμβάνω.

λίθ-ᾱίω, 1. aor. ἐλίθᾱσα, v. a. [λίθ-os, "a stone"] *To cast stones at, to stone*.

λίθᾱσαι, 1. aor. inf. of λίθ-ᾱίω.

λίθᾱσωσιν, 3. pers. plur. 1. aor. subj. of λίθᾱίω.

λίθ-ῖνος, ἱνη, ἱνον, adj. [λίθ-os, "a stone"] *Of or made of stone, stone*.

λίθοβολεῖσθαι, pres. inf. pass. of λιθοβολέω.

λίθ-ο-βολ-έω -ῶ, 1. aor. ἐλίθοβόλησα, v. a. [for λίθ-ο-βᾱλ-έω; fr. λίθ-os, "a stone"; (o) connecting vowel; βᾱλ, a root of βάλλω, "to throw"] ("To throw stones at"; hence) *To stone to death*; cf. Levit. xx. 10.—Pass.: λίθ-ο-βολ-έομαι -οῦμαι, 1. fut. λιθοβοληθήσομαι.

λίθος, ου, m. *A stone*.

λίθ-ό-στρωτος, στρωτον, adj. [λίθ-os, "a stone"; (o) connecting vowel; στρωτός, "spread, covered"] ("Stone-spread, stone-covered"; hence) *Paved with stones or tessellated work*.—As Subst.: λίθ-όστρωτον, ου, n. *A tessellated, or mosaic, pavement*. Such a pavement Julius Cæsar carried about with him in his expeditions, according to Suetonius. The Roman governors in foreign countries seem to have also had such pavements, whereon their tribunals were erected; see, also, Γαββᾱθᾱ.

λόγος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A saying, report, account, story, tale.*—2. *Speech, discourse, word*; —Plur.: *Words, conversation.*—3. *Word*, i. e. doctrine declared by word of mouth, etc. —4. *Command, order, precept, word*, as something made known by speaking.—5. Of Jesus Christ: With art. prefixed: **THE WORD**, as He who makes God known to man.

λόγχη, ης, f. *A spear, lance.*

λοιδορ-έω-ῶ, (f. λοιδορήσω, p. λελοιδορήκα), 1. aor. ἐλοιδορήσα, v. a. [λοιδορ-ος, "abusive"] *To be abusive to; to abuse, rail at, revile.*

(λούω, f. λούσω, 1. aor. ἔλουσα), v. a. *To wash.*—Pass.: λούομαι, p. λέλουμαι, (1. aor. ἐλούσθην and ἐλούσθην).

λυθῆ, 3. pers. sing. 1. aor. subj. pass. of λύω.

λυθῆναι, 1. aor. inf. pass. of λύω.

λύκος, ου, m. *A wolf* [acc. to some, akin to Sans. root LUP, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *vṛika*, "a wolf"; fr. root *व्राच्च*, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

λυπ-έω-ῶ, (f. λυπήσω), p. λελύπηκα, 1. aor. ἐλύπησα, v.

a. [λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λυπ-έμαι-οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθήσομαι, *To be grieved; to sorrow, etc.*

λύπ-η, ης, f. *Grief, sorrow, pain of mind.*

λυπηθήσομαι, 1. fut. ind. pass. of λυπέω.

λύσατε, 2. pers. plur. 1. aor. imperat. of λύω.

λύσω, 1. aor. subj. of λύω.

λύχ-νος, νου, m. ("The shining thing"; hence) *A lamp, a light*;—at v. 35 applied figuratively to John the Baptist [akin to Sans. root *BUCH*, "to shine"; cf. *λευκός*].

λύ-ω, f. λύσω, p. λέλυκα, 1. aor. ἔλυσα, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy*, whether literally or figuratively.—Pass.: λύ-ομαι, p. λέλυμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root *LŪ*, "to cut"].

Μαγδαλ-ηνή, ηνῆς, f. adj. [*Μαγδάλ-ά*, "Magdala" (now "the village of Mejdol"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst., with art.: *The woman of Magdala, the Magdalene.*

μαθ-ητής, ητοῦ, m. [*μανθ-ᾶν*, "to learn"; through root *μαθ*] ("A learner"; hence) *A*

disciple; esp. a disciple of Christ.

μαῦθάν, οὔσα, ὄν, P. 2. aor. of *μανθάνω*.

μαίνομαι, (f. *μανήσομαι* and *μανούμαι*, p. *μέμνηναι*), v. mid. *To be mad or frenzied; to be out of one's mind, to be beside one's self.*

μακάριος, α, ον, also ος, ον, adj. *Blessed, happy.*

μακράν; see *μακρός*.

μακρός, ρά, ρόν, adj. *Long*, whether in space or time.—Adverbial expression: Acc. fem. sing.: *μακράν, A long way, far, far off* [akin to Sans. root *MAH*, originally *MAGH*, "to be great"].

μᾶλ-λον, comp. adv. [fr. Pos. *μᾶλ-α*, "very, exceedingly"] *More, in a higher degree* [acc. to some akin to Sans. *var-as*, "remarkable"; acc. to others akin to Sans. root *MAH*; see *μακρός*].

*Μάλχος, ου, m. ("Counsellor") *Malchus*; a servant of the High Priest; xviii. 10.

μανθάνω, (f. *μαθήσω* and *μαθήσομαι*), p. *μεμάθηκα*, 2. aor. *ἐμάθον*, v. a. *To learn* [strengthened fr. root *μαθ*, akin to Sans. root *MATH*, "to churn"; hence, "to agitate" in the mind].

*μάννα, n. indecl. ("A portion") *Manna*; the food miraculously provided for Israel in the wilderness; the portion

which God assigned to each man per day being a homer, the tenth part of an ephah; cf. Exod. xvi. 15 *sqq.*

*Μάρθα, ης, f. ("Lady, Mistress") *Martha*; the sister of Mary and Lazarus.

*Μάρτια, ας, f. ("Rebellion") *Mary*: 1. The sister of Mary the mother of Jesus, the wife of Clōpas (called by St. Luke Cleōpas, in some editions Cleōpas) and the mother of James the Less and Joses, xix. 25.—2. The Magdalene; see *Μαγδαληνή*.—3. The sister of Martha and Lazarus; xi. 1, etc.

μαρτυρ-έω -ῶ, f. *μαρτυρήσω*, p. *μεμαρτύρηκα*, 1. aor. *ἐμαρτύρησα*, v. n. [*μάρτυς*, *μάρτυρ-ος*, "a witness"] *To witness, to bear witness or testimony.*

μαρτυρήσω, fut. ind. and 1. aor. subj. of *μαρτυρέω*.

μαρτυρ-ία, ιας, f. [*μάρτυς*, *μάρτυρ-ος*, "a witness"] ("A thing pertaining to a *μάρτυς*"; hence) *Testimony, evidence, witness.*

μαρτυρῶν, οὔσα, οὖν, contr. P. pres. of *μαρτυρέω*.

μαστιγ-ῶω -ῶ, f. *μαστιγώσω*, 1. aor. *ἐμαστιγώσα*, v. a. [*μάστιξ*, *μάστιγ-ος*, "a scourge"] *To scourge with rods, etc.*

μάχ-αιρά, αιρᾶς, f. *A sabre or sword* [like *μάχ-ομαι*, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the

thing for fighting," or "the warrior's weapon"].

μάχ-ομαι, f. μαχέσσομαι, μαχ-ήσομαι, μαχοῦμαι, p. μεμάχημαι, μεμάχεσμαι, v. mid. irreg. *To fight* [root μαχ, akin to Sans. *makh-a*, "a warrior"].

μεγάλη, μεγάλη, nom. and dat. fem. sing. of μέγας.

μεγάλου, masc. gen. sing. of μέγας, vi. 18.

μεγάλων, masc. gen. plur. of μέγας, xxi. 11.

μέγ-ας, ἄλη, α, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—6. Of the wind, etc.: *Great, violent*.—7. In importance, etc.: *Great, important*, etc. ~~Comp.~~ Comp.: μέζων; (Sup.: μέγιστος) [from same root as μακ-ρός; see μακρός].

μεθερμηνεόμενος, η, ον, P. pres. pass. of μεθερμηνεύω.

(μεθ-ερμηνεύω, v. a. [μεθ (see μετά), denoting "change"; ἐρμηνεύω, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate*.—Pass.:) μεθ-ερμηνεύομαι.

(μεθύ-σκω, f. μεθύσω, v. a. [μεθύ-ω, "to be drunken"] "To cause to be drunken";

i. e. "To make drunk or intoxicated").—Pass.: μεθύ-σκομαι, (p. μεμέθυσμαι), 1. aor. ἐμεθύσθην, (1. fut. μεθυσθήσομαι), *To drink freely, to get or be drunk*.

μείζων, ζον, comp. adj.; see μέγας at end.

μεινᾶτε, 2. pers. plur. 1. aor. imp. of μένω.

μέλει; see μέλω.

μέλλω, imperf. ἐμελλον and ἤμελλον, f. μελλήσω, (1. aor. ἐμέλλησα), v. n. With Inf.: *To be about to do, etc.*, or *on the point of doing, etc.*; sometimes to be rendered by the English sign "will."

μέλλων, ουσα, ον, P. pres. of μέλλω.

(μέλω, f. μελήσω, p. μεμέληκα, 1. aor. ἐμέλησα, v. n. *To be an object of care or interest*.—In Greek authors generally, and always in Gr. Test.) Impers.: μέλει, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at x. 18, and xii. 6, μέλει and ἐμελεν respectively contain their Subject within their own meaning: viz. μέλημα.

μεμαρτύρηκα, perf. ind. of μαρτυρέω.

μεμίσσηκα, perf. ind. of μῖσέω.

μέν, conj. *Indeed, on the one hand*:—μέν . . . δέ, *on the one hand . . . on the other hand*.

μέν-τοι, adv. [**μέν**, "indeed"; **τοι**, enclitic particle used in "strengthening force"] *In truth, indeed, at any rate, however.*

μένω, f. **μενῶ**, (p. **μεμένηκα**), 1. aor. **ἔμεινα**, v. n.: 1. *To wait, remain.*—2. *To tarry, continue.*—3. *To abide, dwell.*

μέρ-ος, eos **ους**, n. [obsol. **μείρω**, "to portion out," through root **μερ**] ("That which is portioned out"; hence) 1. *A part, share.*—2. Of locality: *A part, side of anything.*

μέσ-ος, η, ον, adj.: 1. *Middle.*—As Subst.: *The middle, the midst.*—2. *In the midst.*—3. With Gen.: (Midway between, i. e.) *In the midst of*; i. 26 [akin to Sans. *madh-yas*, "middle"; cf., also, Lat. *mēd-ius*].

μεσ-όω-ω, (f. **μεσώσω**), v. n. [**μέσ-ος**, "middle"] *To be at the middle*:—**μεσούσης τῆς ἑορτῆς**, (the feast being at the middle; i. e.) *in the middle of the feast*, Gen. abs., vii. 14.

***Μεσσίας**, ου, m. ("Anointed One," i. e. One anointed to some office with holy oil, as were kings, prophets, and priests) *Messias*; a name more particularly given by the Jews to that expected son of David, who according to their notions was to be a temporal king and deliverer.

It belongs, however, especially to Jesus Christ as claimed by Himself in his conversation with the woman of Samaria (iv. 25, 26); for He was anointed with the unction of the Holy Ghost and of power (Acts x. 38; see, also, Psalm xlv. 7; Isaiah lxi. 1; Hebrews i. 9), of which the ceremonial oil was merely typical.

μεστός, ἡ, όν, adj. With Gen.: *Full of, filled with.*

μεσών, οὔσα, οὖν, contr. P. pres. of **μεσώω**.

μετά (before a soft vowel **μετ'**, before an aspirated vowel **μεθ'**), prep. gov. gen. and acc.: 1. With Gen.: a. *With, together with.*—b. *In the midst of, amid.*—c. *Among, amongst.*—2. With Acc.: *After.*

μετᾱ-βαίνω, f. **μετᾱ-βήσομαι**, p. **μετᾱ-βέβηκα**, 2. aor. **μετ-έβην**, v. n. [**μετά**, denoting "change"; **βαίνω**, "to go"] 1. *To go, or pass, from one place or state to another.*—2. *To go away, depart.*

μεταβέβηκα, perf. ind. of **μεταβαίνω**.

μετᾱβῆ, 3. pers. sing. 2. aor. subj. of **μεταβαίνω**.

μετᾱβηθι, 2. aor. imperat. of **μεταβαίνω**.

μεταξύ, adv. Of time: *Meanwhile*:—**ἐν τῷ μεταξύ**, *in the meanwhile, meantime.*

μετρη-τής, του, m. [lengthened fr. **μετρε-τής**; fr. **μετρέω**,

"to measure"] ("A measurer") At Athens this was the same as the ἀμφορεύς, the common liquid measure containing about 9 gallons English, and hence translated *firkin*. The Roman amphora held about two-thirds of the ἀμφορεύς, i. e. about 6 gallons.
μέτρον, τρου, n. *A measure* [akin to Sans. root *MÂ*, "to measure"].

μή, adv. and conj.: 1. Adv.: *a. Not*, as conveying a negative impression; also, in independent clauses, containing a command, entreaty, warning, or expressing a wish or fear.—*b.* In combinations: (a) εἰ μή, *If not; i. e. except.*—(b) εἰ δὲ μή, *But if not.*—(c) οὐ μή, *Not by any means, by no means.*—*c.* In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—*d.* When used in questions a negative reply is expected, and μή is not rendered into English.—2. Conj.: *a. That not.*—*b. Lest.*

μηδ-έ, conj. [μή, "not"; δέ, "and"] *And not, nor, neither:—μή . . . μηδέ, not . . . nor, not . . . neither.*

μηδ-εις, μηδε-μῖα, μηδ-έν, num. adj. [μηδ-έ, "not even"; εἷς, "one"] *Not even one, not one, none.*—As Subst.: **μηδεῖς, ένος, m.** *No one, nobody.*

μηδένα, acc. sing. of μηδεῖς, as Subst., viii. 10.

μηκ-έτι, adv. [μή, "not"; ἔτι, "any more"] *Not any more, no more, no longer.*

μηνῦσθαι, 3. pers. sing. 1. aor. subj. of μηνύω.

μηνῦω, f. μηνῦσω, (p. μεμήνυκα), 1. aor. ἐμήνυσα, v. a. *To disclose, make known, give information about.*

μή-ποτε, adv. [μή, "not"] in interrogative force (see μή, no. 1. d.); *πότε* in intensive force, as used in interrogations] In questions to which a negative reply is expected, *μήποτε* being not rendered into English:—*μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι, do the rulers know of a truth that? etc. = the rulers do not know of a truth—do they?—that, etc.*


μή-τηρ, τέρος τρός, f. A mother [akin to Sans. *mātri*, fr. root *MÂ*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

μῖα, μιᾷ, nom. and dat. sing. fem. of εἷς.

μῖ-αἰνω, (f. μιᾶνῶ, p. μεμί-αγκα), v. a. ("To stain," etc.; hence) *To pollute, defile.*—Pass.: (**μιαίνομαι**), p. μεμί-ασμαι and μεμίλαμμαι, 1. aor. ἐμίανθην [akin to Sans. root *MIH*, "to sprinkle"].

μιανθῶσι(v), 3. pers. plur. 1. aor. subj. pass. of μάλνω.

μίγ-μα, μάτος, n. [**μιγ**, root of **μίγ-νῦμι**, "to mix"] ("That which is mixed"; hence) *A mixture.*

μικρός, δ, όν, adj. *Little*; —in St. John's Gospel only of time: **μικρόν χρόνον**, for *a little time*, acc. of "Duration of time"; vii. 33; xii. 35.  Comp.: **μικρ-ότερος**; (Sup.: **μικρ-ότατος**).

μι-μνή-σκομαι, (f. μνήσσομαι), p. μέμνημαι, 1. aor. ἐμνήσθην, v. mid. To call to mind, remember [akin to Sans. root **मनâ**, "to remember"].

μισ-έω -ώ, f. μίσῃσω, p. μεμίσηκα, 1. aor. ἐμίσησα, v. a. [μισ-ος, "hatred"] ("To have μίσος of or towards"; hence) *To hate.*

μισθός, οὔ, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense.*

(**μισθω-τός, τή, τόν, adj.** [lengthened from **μισθο-τός**, fr. **μισθό-ω**, "to hire"] *Hired*.—In Gr. Test. only as Subst.) **μισθωτός, οὔ, m.** *A hired servant.*

μισῶν, οὔσα, οὖν, contr. P. pres. of **μισέω**.

μνη-μεῖον, μέλου, n. [**μνη**, root of **μι-μνή-σκω**, "to remind"] ("That which reminds"; hence, "a memorial" of any kind; hence, of one dead) *A monument, a tomb*; cf. Lat. *mon-umentum*, fr. *mon-eo*.

μνημον-εύω, (f. μνημονεύσω, p. ἐμνημόνευκα), 1. aor. ἐμνημόνευσα, v. n. [μνήμων, μνήμονος, "mindful"] ("To be μνήμων"; hence) *To bear in mind, recollect, remember.*

μοιχε-ία, ίας (trisyll.), f. [μοιχε-ύω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοίχευσα, v. a. [μοιχ-ός, "an adulterer"] 1. Act.: *To commit adultery with a woman.* —2. Pass.: *Of a woman: μοιχ-εύομαι, 1. aor. ἐμοιχέυθην, To have adultery committed with her.*—N.B. With the exception of two passages, **μοιχεύω occurs in Gr. Test. only as neut. verb.**

μον-ή, ἡς, f. [for μεν-ή; fr. μέν-ω, "to remain"] ("A remaining or staying"; hence) *A place for remaining in*; i. e. *a mansion, dwelling, abode.*

μον-ο-γεν-ής, ές, adj. [μόνος, "only"; (ο) connecting vowel; γεν, root of γεν-νᾶω, "to beget"] *Only-begotten.*

μόνον, adv. [adverbial neut. of **μόνος**, "only"] *Only.*

μόνος, η, όν, adj. *Only, alone.*

μῦρον, ου, n. *An unguent, sweet ointment of any kind.*

***Μωσῆς, έως, m.** ("Water-saved One"; or, else, with re-

ference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

***Ναζαρέθ**, f. indecl. *Nazareth*; a city of Galilee, of which the Arabic name is *En-Nâsir-ah*.

Ναζαρε-ηνός, *νηή*, *ηνόν*, adj. [*Ναζαρε-ά*, another form of *Ναζαρέθ*; see *Ναζαρέθ*] *Of*, or *belonging to*, *Nazara* or *Nazareth*; *Nazarene*.

Ναζωπαίος, α, *ον*, another form of *Ναζαρεηνός*.—As Subst.: **Ναζωπαίος**, *ον*, m. *A man of Nazareth*, a *Nazarene*.

***Ναθαναήλ**, m. indecl. ("Gift of God") *Nathanael*; a man of Cana in Galilee, and a disciple of Jesus. By some he is considered to have been the same person as St. Bartholomew.

ναί, a particle used in strong affirmations. *Yes, even so, verily*.

νᾱ-ός, *οῦ*, m. [for *ναι-ός*; fr. *ναί-ω*, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place, abode"; but in use restricted to a dwelling for a god; hence) 1. *A temple*.—2. *The temple at Jerusalem*.

νάρδος, *ου*, f. *Nard*, *spike-nard*.

νεκ-ρός, *ποῦ*, m.: Sing.: *One dead*, a *dead person*;—

in St. John's Gospel only Plur.: *The dead*;—at v. 25 used figuratively of those who are spiritually dead [akin to Sans. root *नाच्*, "to perish"; in part. perf. pass. "dead"]. **νενίκηκα**, perf. ind. of *νικᾶω*.

νέ-ος (i. e. *νέφ-ος*), α, *ον*, adj. *New* [akin to Sans. *नाव-α*, "new"; cf. Lat. *nov-us*].

νεύω, (f. *νέυσω*, p. *νέενυκα*), 1. aor. *ένευσα*, v. n.: 1. *To nod with the head*.—2. *To beckon*.

νικ-άω -*ω*, f. *νίκησω*, p. *νέ-νίκηκα*, 1. aor. *ένίκησα*, v. a. [*νίκ-η*, "victory"] *To gain the victory over*; *to vanquish, overcome, conquer*.

Νικ-ό-δημος, *δήμου*, m. [*νικ-άω*, "to conquer"; (ο) connecting vowel; *δήμος*, "the people"] ("Conqueror of the people") *Nicodemus*; a Pharisee, called "a ruler of the Jews," who held that remarkable conversation with Jesus which is given by St. John at ch. iii. After the crucifixion he brought "a mixture of myrrh and aloes, about a hundred pound weight," for the purpose of embalming the body of Jesus, xix. 39.

νιπ-τήρ, *τήπος*, m. [*νιπ*, root of *νίπ-τω*, "to wash"] ("A washer"; hence) *A washing vessel, a basin*.

νίπ-τω, (f. *νίψω*), 1. aor.

ἐνίψα, v. a.: 1. Act.: *To cleanse by washing, to wash*.—2. Mid.: **νίπ-τομαι**, f. **νίψομαι**, 1. aor. **ἐνίψαμην**, *To cleanse by washing, to wash* for one's self or on one's own part [prob. akin to Sans. root **NIJ**, "to cleanse"; cf. the earlier form of the word **νί(ζ)ω**].

νίψαι, 1. aor. imperat. mid. of **νίπτω**; ix. 7.

νιψάμενος, η, ον, P. 1. aor. mid. of **νίπτω**.

νίψασθαι, 1. aor. inf. mid. of **νίπτω**.

νίψω, 1. aor. subj. of **νίπτω**; xiii. 8.

νο-έω -ῶ, (f. **νοήσω**, p. **νε-ρόηκα**), 1. aor. **ἐνόησα**, v. n. [**νό-ος**, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand*.

νοήσωσι, 3. pers. plur. 1. aor. subj. of **νοέω**.

νομ-ή, ἡς, f. [for **νεμ-ή**; fr. **νέμ-ω**, "to pasture"] ["A pasturing"; hence) *Pasture, pasturage*.

νόμ-ος, ου, m. [for **νέμ-ος** fr. **νέμ-ω**, "to assign, apportion"] ("That which is assigned or apportioned"; hence, "a law, ordinance"; hence) In St. John's Gospel, the *Mosaic Law*.

νόσ-ημα, ἡμᾶτος, n. [lengthened fr. **νόσε-μα**; fr. **νοσέ-ω**, "to be sick"] *A sickness, disease, etc.*

St. John.

νύμφη, ης, f. *A bride*.

νυμφ-ίος, ἱου, m. [**νύμφ-η**, "a bride"] ("One appertaining to a **νύμφη**"; hence) *A bridegroom*.

νῦν, adv. *Now*:—**ἕως τοῦ νῦν**, *until the present time* [akin to Sans. **nu** or **nū**, "now"].

νύξ, **νυκτός**, f. *Night*:—**νυκτός**, *by night*, Gen. of time "when" [akin to Sans. **niça**, "night"; **naktam**, "by night"].

(**νύσσω** or **νύττω**, f. **νύξω**) 1. aor. **ἐνυξα**, v. a. *To prick, pierce*.

(**ξηρ-αίνω**, f. **ξηρᾶνῶ**), 1. aor. **ἐξήρᾶνα**, v. a. [**ξηρ-ός**, "dry"]

1. Act.: *To dry, dry up*.—2. Pass.: **ξηρ-αίνομαι**, p. **ἐξήραμμαι**, 1. aor. **ἐξηράνθην**, (1. f. **ξηρανθήσομαι**): Of a tree, plant, etc.: *To be dried up; to be withered, to wither away*.

(**ξηρός**, δ, όν, adj. *Dry, dried up*).—As Subst.: **ξηρός**, οὔ, m. *A withered person*, i. e. one whose limbs are withered up; v. 3.

1. δ, ἡ, τό, definite article: 1. With Subst.: a. To point out (a) Some particular person or thing:—**τὸ ὄρος**, *the mountain*, i. e. the mountain in the immediate neighbourhood of the place; vi. 3: cf. the con-

M

text.—(b) Some person or thing before mentioned:—*τοῦ τυφλοῦ*, ix. 6, refers to *τυφλός*, ix. 2.—(c) What belongs, *etc.*, to one:—*τοὺς ἰδίους*, *his own*, xiii. 1.—(d) The collected members of a class:—*τῶν ἀνθρώπων*, *of men* in general.—(e) Some distinction in the nature, character, *etc.*, of the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity; *ὁ Θεός*, *God*, i. e. the one or true God; see *Θεός*.—b. With Personal names of individuals, the art. points out the person, (a) As the one just previously spoken of:—*ἐμαρτύρησεν Ἰωάννης*, i. 32; *εἰστήκει ὁ Ἰωάννης*, i. 35.—This distinction, however, does not always hold good in the Gr. Test., as may be notably seen in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name:—*Ἰούδας ὁ Ἰσκαριώτης*, *Judas the Iscariot*, or *the man of Kerioth*.—2. With adj. plur. used as subst. to denote the whole of the class specified by such word:—*τοὺς πτωχοὺς*, *the poor* as a class, xii. 8.—3. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*πρὸ τοῦ γενέσθαι*, xiii. 19.—4. The masc. or fem. art. with Gen. of the name of a person denotes the son (also daughter or mother)

or wife of such person:—*οἱ τοῦ Ζεβεδαίου* (supply *υἱοί*), *the sons of Zebedee*, xxi. 2; *ἡ τοῦ Κλωπᾶ* (supply *γυνή*), *the wife of Clopas*, xix. 25.—5. With participles = Lat. *is, etc.*, *qui, he, etc.*, *who*:—*ὁ βαπτίζων*, *he who baptizeth*, i. 33; *ὁ πιστεύων*, *he that believeth*, xii. 44.—6. With Adverbs the art. forms, a. An adjectival expression:—*τὸν ποτὲ τυφλόν*, *the man formerly blind*, ix. 13.—b. A complex noun:—*εἰς τὰ ὀπίσω*, (*to the things behind*, i. e.) *back*, or *back again*, xviii. 6.—7. (Masc. or) fem. art. plur. with *περὶ* and Acc. of the name of a person, or of a pron. referring to a person, denotes that person's followers, *etc.*:—*τὰς περὶ Μάρθαν*, *those (women) around Martha*, i. e. her attendants or friends, xi. 19.—8. Joined to a Nom., in the place of a Voc.:—*ἡ γυνή*, *woman!* viii. 10; *χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων*, *hail, king of the Jews!* xix. 3; see, also, xx. 28.—9. Repeated with an attributive adj., after a subst. to which it has also been prefixed, for the sake of emphasis:—*τὸ φῶς τὸ ἀληθινόν*, *the true light*, rather *the light*, viz. *the true one*, i. 9 [akin to Sans. *sa*, "one"].

2. *ὁ, ἡ, τό*, demonstr. pron.: *He, she, it*:—*οἱ μὲν . . . ἄλλοι*, *some indeed . . . others*, vii.

12 [akin to Sans. *ta*, "he, she, it"].

ὁδηγ-έω -ῶ, f. ὁδηγήσω, v. a. [ὁδηγ-ός, "a guide"] *To be a guide to one; to guide, lead.*

ὁδηγήσω, fut. ind. of ὁδηγ-έω.

ὁδοιπόρ-ια, ἱας, f. [ὁδοιπόρος, "a traveller"] ("A thing pertaining to an ὁδοιπόρος"; hence) *A journey.*

ὁδ-ός, οὐ, f. ("That which approaches or forms an approach"; hence) *A way*, whether actual or figurative [akin to Sans. root *SAD*, in force of "to approach"].

ὀῤω, (f. ὀζήσω, p. ὀδωδα), v. n. ("To smell, have a smell," whether good or bad; hence) *In a bad sense: To stink.*

ὀθόν-ιον, ον, n. dim. [ὀθόν-η, "fine linen"] *A piece of fine linen*;—Plur.: *Linen bandages, linen cloths.*

οἰκ-ία, ἱας, f. [οἰκ-έω, "to inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*

οἰκ-ο-δομ-έω -ῶ, f. οἰκοδομήσω, 1. aor. ἠκοδόμησα, v. a. [for. οἰκ-ο-δεμ-έω; fr. οἰκος, "a house"; (ο) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc.*—Pass.: (οἰκ-ο-δομ-

έομαι-οῦμαι, p. ἠκοδόμημαι), 1. aor. ἠκοδομήθην, (1. fut. οἰκοδομηθήσομαι).

οἰκ-ος, ον, m. ("That in which one sits down"; hence) *A house* [akin to Sans. *veç-a*, "a house"; fr. root *vic*, "to sit down"; cf. Lat. *vic-us*].

οἶνος, ον, m. *Wine.*

ο-ἴ-ομαι (οἶμαι, imperf. φέμην, f. οἶήσομαι, later οἶηθήσομαι, 1. aor. φήθην). *To think, imagine, suppose, etc.* [akin to Sans. root *I*, "to go," which with prefix *ava* (here represented by *δ*), viz. *AVA-I*, has the force of "to consider, believe"].

ὀκτώ, num. adj. indecl. *Eight* [akin to Sans. *ashtan*, "eight"].

ὅλ-ος, η, ον, adj.: 1. *Whole, entire, complete.*—2. *The whole of that denoted by the subst. to which it is in attribution* [akin to Sans. *sam-a*, "all whole, entire"].

ὅμ-οιος, οια, οιον, adj. *Like, similar*:—mostly with Dat., as at ix. 9; but at viii. 55 with Gen. [akin to Sans. *sam-a*, in force of "like," etc.].

ὅμοι-ως, adv. [ὅμοι-ος, "like"] ("After the manner of the ὅμοιος"; hence) *In like manner.*

ὁμολογ-έω -ῶ, f. ὁμολογήσω, (p. ὁμολόγηκα), 1. aor. ὁμολόγησα, v. a. [ὁμόλογ-ος, "assenting"] ("To be ὁμόλογος to";

hence) *To allow, admit, confess.*

ὁμολογήσῃ, 3. pers. sing. 1. aor. subj. of ὁμολογέω.

ὁμοῦ, adv. [adverbial neut. gen. of ὁμός, as a gen. of place] ("At the same place"; hence) *Together.*

ὁμ-ῶς, adv. [ὁμ-ός, "equal"] ("Equally"; hence) *For all that, nevertheless, still, however.*

ὄν-ᾰρῖον, ἀρίου, n. dim. [ὄν-ος, "an ass"] *A little, or young, ass.*

ὄνομα, μᾶτος, n. [for ὄγνομα; fr. root γνο, short form of γνω (see γι-γνώσκω in γι-νώσκω), with ὄ as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name by which a person or thing is known or distinguished.*—2. *Fame, reputation, renown, by which a person's name is spread abroad.*—3. *Authority, power, command.*

ὄνος, ου, m. and f. *An ass.*

ὄντ-ως, adv. [ὄν, ὄντ-ος, "being"; part. pres. of εἶμι, "to be"] ("After the manner of ὄν"; hence) *In reality, really, truly.*

ὄξ-ος, εὐς ους, n. [ὄξ-ύς, "sharp"] ("That which is ὄξύς"; hence) *Sharp, or sour, wine; vinegar.*

ὅπισθ, adv.: 1. Of place:

a. *After, behind.*—b. With Gen.: *After, or behind, one.*—2. Of time: *After, subsequently to, later than.*

ὅπλον, ου, n. *A weapon.*

ὅπου, adv.: 1. Of place: *Where*:—ὅπου ἄν or ἐάν; see 2. ἄν, no. 2, and 2. ἐάν.—2. Of time: *When* [either akin to obsol. ὀπός = obsol. πός, akin to Sans. *ka*, "who"? or lengthened fr. ποῦ, "where"].

ὅπως, adv. [either fr. obsol. ὀπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. *In what way or manner; how.*—2. *That, in order that.*

ὄραω-ῶ, f. ὄψομαι, p. ἐώρᾱκα, v. a. and n.: 1. Act.: *To see.*—2. Neut.: *To look, see, behold*; xix. 35.

ὄργ-ή, ἥς, f. [ὄργ-ᾰω, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, passion, anger.*

ὄρθρος, ου, m. *Day-break, dawn, early morn.*

ὄρος, εὐς ους, n. *A mountain.*

ὀρφανός, ή, ὄν, adj. ("Without father or mother"; hence) *Helpless, destitute, bereaved*;—at xiv. 18 applied to the disciples of Christ,—teachers being regarded as fathers, their disciples as their children.

ὅς, ή, δ, pron. rel. *Who,*

which:—οὗ (supply τόπου), adverbial gen. of place, *where*;—ἕως οὗ (supply χρόνου), *up to what time, or the time that, i. e. until*; xiii. 38;—ἐν ᾧ (supply χρόνῳ), (*in the time which, i. e.*) *while*, v. 7.—

Particular constructions: *a.* By attraction the relative is put in the case of the antecedent, instead of that required by the verb on which it depends: τοῦ χωρίου, οὗ ἔδωκεν, for δ, iv. 5; τοῦ ὑδάτος, οὗ ἐγὼ δάσω, for δ, iv. 14; τῷ λόγῳ, ᾧ εἶπεν, for δν, iv. 50.—

b. When the relative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with ἐστί, λέγεται, or ἐρμηνεύεται: Μεσσίαν, ὃ ἐστί μεθερμηνεύμενον, i. 42; ῥαββί, ὃ λέγεται, i. 39; Κηφᾶς, ὃ ἐρμηνεύεται, i. 43.—

c. The demonstrative pron. is frequently omitted before the relative: δν ἔγραψε Μωσῆς εὐρήκαμεν for ἐκεῖνον, δν, i. 46; ὃ υἱός, οὗς θέλει, ζωοποιεῖ, for ἐκείνους, οὗς, v. 21 [prob. akin to Sans. rel. pron. *ya*, "who, which"].

ὀσ-μή, μῆς, f. [for ὀδ-μή; fr. ὀδ, root of ὀζω (= ὀδ-σω), "to smell"] *A smell, scent, odour.*

ὅσος, η, ον, adj.: 1. Of time: *As long as, how long.*—2. Of number: *As many as, how many.*—As Subst.: *a.*

ὅσοι, ων, m. plur.: *As many as.*—*b.* ὅσα, ων, n. plur. *As many things as, how many things.*

ὀστέον, ου, n. *A bone* [akin to Sans. *asthi*, "a bone"].

ὅς-τις, ἥ-τις, ὅ-τι, pron. [ὅς, "who"; τίς, "any"] 1. Indefinite: ("Any one who, any thing which"; *i. e.*) *Whoever, whatever person or thing.*—2. Relative: Referring to a definite person, *etc.*: *Who.*

ὅτ-αν, adv. [ὅτ-ε, "when"; ἄν, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.: *At whatever time, whenever, whensoever.*

ὅτε, adv. *When.*

1. ὅ, τι, neut. nom. and acc. of ὅστις.

2. ὅτι, adv. and conj.: 1. Adv.: *a.* *That.*—*b.* Often used, esp. in Gr. Test., after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—ἐλεγον, ὅτι πιστεύομεν, *they said, we believe*, iv. 42.—2. Conj.: *a.* *Because.*—*b.* *Seeing that, inasmuch as, for that.*

1. οὗ, masc. and neut. gen. sing. of ὅς.

2. οὗ, as adv. *Where*; see ὅς.

3. οὐ (before a consonant,

οὐκ before a soft vowel, before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μή (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—δύνᾰμαι, *to be able*; οὐ δύνᾰμαι, *to be unable*; ἐθέλω, *to be willing*; οὐκ ἐθέλω, *to be unwilling*;—πολλὰς, *many*; οὐ πολλὰς, *not many, i. e. few*, ii. 12.

οὐδέ, conj. and adv. [οὐ, “not”; δέ, “and”] 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor*.—2. Adv.: *Not even*.

οὐδ-είς, οὐδε-μία, οὐδ-έν, adj. [οὐδ-έ, “not even”; εἰς, “one”] *Not even one, not one*;—at xxi. 12 with Gen. of “thing distributed.”—As Subst.: a. οὐδεῖς, m. *No one, nobody*;—after a negative, *any one, any body*.—b. οὐδέν, n. *Nothing*;—after a negative, *any thing*.

οὐδέ-ποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never*.

οὐδέ-πω, adv. [οὐδέ, “and not”; πω, “yet”] *And not yet, not as yet*.

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; ἔτι, “any longer”] *No longer, no more*.

οὐκ-οὖν, adv. [originally identical with οὐκ-οὖν (οὐκ, “not”; οὖν, “therefore”), “not therefore, so not”; but afterwards it lost all negative power] *Then, therefore*; xviii. 37.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet*.

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens*.

οὔσα, οὔσι, fem. nom. sing., and masc. and neut. dat. plur. of ὄν.

οὐ-τε, conj. [οὐ, “not”; τε, “and”] 1. *And not, nor*:—οὔτε . . . οὔτε, *neither . . . nor*.—2. Folld. by a simple copulative, καί (or τε): *Both not . . . and*:—οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, *thou both hast not a bucket, and the well is deep*, iv. 11: by some, however, the passage is rather regarded as elliptical, οὔτε ἄλλο τι having to be supplied. If so, it belongs to no. 1, and will run thus: *thou neither hast a bucket nor anything else*—i. e. wherewith to draw water,—and the well is deep.

οὗτος, αὕτη, τοῦτο, pron. dem. *This*.—As Subst.: a. Masc.: οὗτος, *This man*;—at vii. 18 inserted after several intervening words in the case and gender of preceding Sub-

ject of the verb for the sake of emphasis.—Plur. : *These men, these.*—b. Neut. : (a) τοῦτο, *This thing, this.*—(b) Plur. : ταῦτα, *These things.*

οὕτως (before a consonant οὕτω), adv. [οὕτ-ος, “this”] *In this way or manner ; thus, so.*

οὐχ ; see οὐ.

οὐχί, a strengthened form of οὐχ ; see οὐ.

ὀφείλω, (f. ὀφειλήσω, p. ὀφείλημα), 1. aor. ὤφειλα, v. a. : 1. *To owe.*—2. With Inf. : (*I, etc.*) *ought to do, etc.*

ὀφθαλμός, θαλμοῦ, m. [prob. akin to root ὀπ, “to see”] (“The seeing thing” ; hence) *An eye, whether actually or figuratively.*

ὄφις, εως, m. *A snake, serpent* [prob. akin to Sans. ahi, “a snake”].

ὄχλος, ου, m. *A crowd, multitude, throng* of people :—ὄχλου ὄντος, gen. abs., v. 13 ; —at vi. 12 in plur.

ὀψ-ἄριον, ἀρίου, n. dim. [ὄψ-ον, “boiled meat” ; hence, “fish”] *A little fish, a fish ;* or, in collective force, *fish.*

ὄψει and ὄψῃ, 2. pers. sing. of ὄψομαι, fut. ind. of ὁράω.

ὄψ-ις, ια, ιον, adj. [ὄψ-ε ; “late in the day”] (“Pertaining to ὄψε” ; hence) *Towards the latter part of the day, drawing towards evening, late in the afternoon.*—As Subst. :

ὄψις, ιας, f. *The latter part of the day, late afternoon, early evening.*

ὄψις, εως, f. [for ὀπ-σις ; fr. obsol. ὀπ-τομαι, “to see” ; whence ὀψομαι (= ὀπ-σομαι) ; see ὁράω] (“A seeing, sight” ; hence) *Appearance, look.*

ὄψομαι, fut. ind. of ὁράω.

παῖδ-ἄριον, ἀρίου, n. dim. [παῖς, παιδ-ός, “a child”] *A little child.*

παῖδ-ιον, ιου, n. dim. [παῖς, παιδ-ός, “a child”] *A little, or young, child, whether male or female.*

παῖδ-ίσκη, ἰσκης, f. dim. [id.] *A little, or young, female child ; a little, or young, girl ; a maiden.*

παῖς, παιδός, comm. gen. *A child, whether boy or girl.*

παῖς, (f. παῖσω and παῖσω, p. πέπαικα), 1. aor. ἐπαισα, v. a. *To strike, smite, inflict blows upon ;*—at xviii. 10 applied to the use of a sword.

πάλιν, adv. : 1. *Again, a second time.*—2. *Again, back again.*

πάντ-οτε, adv. [πᾶς, παντός, “all”] *Always, at all times.*

παρά, prep. gov. gen., dat., (and acc.) : 1. With Gen. : *From the side of, from.*—2. With Dat. : a. *Near, beside.* b. *With.*—c. Like the Lat.

apud: *At or in the house of* [akin to Sans. *pará*, "away"].

παῖρ-γίνομαι, (f. **παῖρ-γενήσομαι**), 2. aor. **παῖρ-εγενόμην**, v. mid. [**παρά**, "near"; **γίνομαι**, "to be"] 1. *To be near, to be at hand*.—2. *To arrive, come up*.

παῖρ-ἄγω, (f. **παῖρᾶξω**), v. n. [**παρ-ά**, "by"; **ἄγω**, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) *To pass by or along*.

παῖρᾶδιδόναι, pres. inf. of **παρᾶδιδωμι**.

παῖρᾶδιδούς, οὔσα, όν, P. pres. of **παρᾶδιδωμι**.

παῖρᾶ-δίδωμι, f. **παρᾶ-δώσω**, p. **παρᾶ-δέδωκα**, 1. aor. **παρᾶ-έδωκα**, 2. aor. **παρᾶ-έδων**, (pluperf. without augment, **παρᾶ-δεδώκειν**), v. a. [**παρά**, "from"; **δίδωμι**, "to give"] ("To give from" one's self to another; hence) 1. *To give up, surrender*, into the hands of another.—2. *To deliver up, betray*.—Pass. **παῖρᾶ-δίδομαι**, p. **παρᾶ-δέδομαι**, 1. aor. **παρᾶ-εδόθην**, 1. f. **παρᾶ-δοθήσομαι**.

παῖρᾶδοθῶ, 1. aor. subj. pass. of **παρᾶδιδωμι**.

παῖρᾶδῶ, 3. pers. sing. 2. aor. subj. of **παρᾶδιδωμι**.

παῖρᾶδώσω, fut. ind. of **παρᾶδιδωμι**.

(**παῖρᾶκλη-τος**, **τον**, adj. [**παῖρᾶκλη**, a root of **παρᾶκαλέω**, in force of "to call to one's

aid"] "Called to one's aid" in a court of justice or on a trial).—As Subst.: **παῖρᾶκλη-τος**, **ον**, m. ("One called to one's aid in a court of justice, etc.; an advocate;," hence) Of the Holy Spirit: Prob.: *A defender*. If the word is translated *Comforter*, it must be formed from **παρᾶκαλέω** in the force of "to cheer, encourage."—N.B. In 1 Ep. of St. John ii. 1 the term is applied to Christ, and there means "advocate."

(**παῖρᾶ-κύπτω**), 1. aor. **παρᾶ-έκυψα**, v. n. [**παρά**, "beside"; **κύπτω**, "to bend or stoop"] ("To bend, or stoop, beside" a place; hence) Of a person outside a place: *To peep, or look, in*.

παῖρᾶ-κύψας, **ᾶσα**, **αν**, P. 1. aor. of **παρᾶκύπτω**.

παῖρᾶ-λαμβάνω, f. **παρᾶ-λήψομαι**, 2. aor. **παρᾶ-έλαβον**, v. a. [**παρά**, "from"; **λαμβάνω**, "to take"] 1. *To take from the hands, etc., of another*.—2. *To take to one's self as a friend, etc.*—3. *To receive*.

παῖρᾶ-μυθέομαι -**μυθούμαι**, 1. aor. **παρᾶ-εμύθησάμην**, v. mid. [**παρά**, "beside"; **μυθέομαι**, "to speak"] ("To speak beside" one; hence, with accessory notion of consolation) *To speak words of comfort to one; to comfort or console one*.

παῖρᾶμυθήσονται, 3. pers.

plur. 1. aor. subj. of παρα-
μυθέομαι.

παράμυθούμενος, η, ον, P.
pres. of παραμυθέομαι.

πάρασκευ-ή, ης, f. [παρα-
σκευάζω, "to prepare," through
verbal root παρασκευ] ("A pre-
paring, preparation"; hence)
Among the Jews: *Prepara-
tion-time* or *Preparation-day*;
i. e. the day on which pre-
paration was made for the
Sabbath day which followed
it, and on which work was not
to be done.

παρεγίνοντο, 3. pers. plur.
imperf. ind. of παραγίνομαι.

παρέδωκα, 1. aor. ind. of
παράδιδωμι.

παρέκνυσα, 1. aor. ind. of
παρακύνω.

παρ-ίστημι, f. παρα-στήσω,
p. παρ-έστηκα, pluperf. παρ-εισ-
τήκειν, 1. aor. παρ-έστησα, 2.
aor. παρ-έστην, v. a. and n.
[παρ-ά, "beside"; ἵστημι, "to
cause to stand—to stand"]
1. Act.: In pres., imperf., 1.
fut. and 1. aor.: ("To cause
to stand beside"; hence) *To*
place, or set, beside.—2. Neut.:
In perf., pluperf., and 2. aor.:
Of persons: *To stand beside,*
by, or near.

παρομι-ῖα, ῖας, f. [παρομι-
ος, "by the road"] ("A thing
pertaining" to παρομιος; hence,
"a bye-word, common say-
ing"; hence, "a proverb";
hence) In St. John's Gospel:

A dark saying, a parable =
παραβολή of the other Evan-
gelists.

παρ-ῥη-σία, σίας, f. [for
παντ-ρε-σία; fr. πᾶς, παντ-ός,
"all"; ῥε, root of obsol. ῥέ-ω,
"to say"] ("A saying all
things or every thing" that
one pleases; hence) Of speech:
Freedom, boldness.

πᾶς, πᾶσα, πᾶν, adj.: 1.
Sing.: a. *All, the whole, the*
whole of.—b. *Every.*—As
Subst.: (a) πᾶς, παντός, m.
Every one, each man.—(b)
πᾶν, παντός, n. *Every thing.*—
2. Plur.: *All.*—As Subst.: a.
πάντες, ὧν, m. plur.: *All men*
or persons, all.—b. πάντα,
ὧν, n. plur. *All things.*—
3. In a restricted or qualified
force: *All, in the meaning of*
a very large number of.—As
Subst.: πάντες, ὧν, m. plur.
All men; i. e. very many men.
—4. Position of πᾶς:—When
the subst., preceded by the
article, is to be strongly marked,
πᾶς is placed either before the
article or after the subst.:—
πᾶς ὁ λαός, *all THE PEOPLE*,
viii. 2; τὴν κρίσιν πᾶσαν,
all JUDGMENT, v. 22; τὰ ἐμὰ
πάντα, *all things that are*
MINE, xvii. 10.

*Πάσχα, n. indecl. ("A
passing over"; hence, "a
sparing") *The Passover*; i. e.
a. The Jewish feast of seven
days kept annually in com-

memoration of God's deliverance of His people from Egyptian bondage; ii. 13.—

b. The Supper at which the Jews ate the Paschal lamb; xviii. 28.

πατήρ, τέρος τρός, m. ("A protector"; also "a nourisher"): 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people [akin to Sans. *pitrī*, fr. root PĀ, "to protect, to nourish"; cf. Lat. *pater*].

πατήρ-ς, ἴδος, f. [πατήρ, πατήρ-ς, "a father"] ("That which belongs to one's father or fathers"; hence) *Fatherland*, *native country*, *land of one's birth*.

πεινᾶσθαι, 3. pers. sing. 1. aor. subj. of πεινᾶω.

πεινᾶω -ῶ, f. πεινᾶσω (and πεινήσω, p. πεπείνηκα), 1. aor. ἐπείνᾶσα (and ἐπείνησα), v. n. [πεῖν-α, "hunger"] ("To have πείνα"; hence) *To feel hungry*, *to be hungry*.

πειρᾶσθαι, 1. aor. ἐπείρασθαι, v. a. [πεῖρ-α, "a trial or proof"] 1. *To make trial or proof* of a person.—2. *To seek to draw into evil*, *to tempt to sin*.

πέμπω, f. πέμψω, (p. πέπομφα), 1. aor. ἐπέμψα, v. a. *To send*.

πενθερός, οὐ, m. *A father-in-law* [akin to Sans. root

BANDH, "to bind"; and so, literally, "he who binds"].

πεντάκις-χίλιοι, χίλια, num. adj. plur. [πεντᾶ-κίς, "five times"; χίλιοι, "a thousand"] ("Five times a thousand"; i.e.) *Five thousand*.

πέντε, num. adj. indecl. *Five* [akin to Sans. *pañchan*, "five"].

πεντή-κον-τα, num. adj. indecl. *Fifty* [πέντ-ε, "five"; (η) connecting vowel; κον (= *chan*, in Sans. *daśan*), "ten"; τα, suffix (= Lat. *tus*), "provided with"; and so, literally, "provided with five tens"].

πεπίστευκα, perf. ind. of πιστεύω.

πεπιστευκώς, υἱα, ὅς, P. perf. of πιστεύω.

πεπλάνησθε, 2. pers. plur. perf. ind. pass. of πλανᾶω.

πεπλήρωκα, perf. ind. of πληρῶω.

πεπλήρωμαι, perf. ind. pass. of πληρῶω.

πεπληρωμένος, η, ον, P. perf. pass. of πληρῶω.

πεποίηκα, perf. ind. of ποιῶω.

πεποιηκώς, υἱα, ὅς, P. perf. of ποιῶω.

πεπώρωκα, perf. ind. of πωρῶω.

περ, enclitic particle, emphasizing the word to which it is subjoined.

πέρᾱν, adv. In St. John's

Gospel always with Gen.: *Beyond, on the further side of* [lengthened fr. *πέρᾱ*, and akin to Sans. *para*, "distant, being beyond"].

περί, prep. gov. gen. (dat.) and acc.: 1. With Gen.: ("Around, about"; hence) *About, concerning, respecting*. —2. With Acc.: Locally: *Around, about*.

(*περί-βάλλω*), f. *περίβālō*, 2. aor. *περιέβāλον*, v. a. [*περί*, "around"; *βάλλω*, "to throw or cast"] *To throw, or cast, something around one, etc.*

(*περί-δέω*, f. *περί-δήσω*), v. a. [*περί*, "around"; *δέω*, "to bind"] *To bind around*.—Mid.: (*περί-δέομαι*), pluperf. pass. in mid. force *περί-εδεδέμην*: With Dat.: *To bind one's self around, or gird one's self, with something*.

περιέβαλον, 2. aor. ind. of *περιβάλλω*.

περιεδέδετο, 3. pers. sing. pluperf. pass. of *περιδέω* in mid. force.

περιπαῖται, contr. 3. pers. sing. imperf. ind. of *περιπατέω*.

περιπαῖτον, contr. imperf. ind. of *περιπατέω*.

περιστώ, *ῥῆς*, *ός*, contr. fr. *περιστηκώς*, P. perf. of *περίστημι*.

(*περί-ίστημι*), 1. aor. *περί-έστησα*, p. *περί-έστηκα*, v. a. and n.: 1. Act.: *To place*

around.—2. Neut.: *To stand around*.—N.B. For the act. and neut. tenses of *ίστημι* and its compounds see *ίστημι*.

περιθέντες, nom. masc. plur. of *περιθείς*, P. 2. aor. of *περιτίθημι*.

περιπαῖτε, contr. 2. pers. plur. pres. imperat. of *περιπατέω*.

περί-πατέω -*πατῶ*, f. *περί-πατήσω*, p. *περί-πεπάτηκα*, v. n. [*περί*, "around"; *πατέω*, "to walk"] *To walk around, walk about*.

περίπατῃ, 3. pers. sing. pres. subj. of *περιπατέω*.

περίπατήσω, fut. ind. of *περιπατέω*.

περίπατῶν, οὔσα, οὖν, contr. P. pres. of *περιπατέω*.

περισσεύσας, ᾶσα, αν, P. 1. aor. of *περισεύω*.

περισσ-εύω, 1. aor. *ἐπερίσευσα*, v. n. [*περισσ-ός*, "over and above"] *To be over and above*.

περι-σός, *σός*, *σόν*, adj. [*περί*, "beyond measure"] Pos.: *Beyond measure, exceedingly great, exceeding, excessive*.

Comp.: *περισσ-ότερος*; (Sup.: *περισσ-ότατος*).

περιστέρα, ᾶς, f. *ἄδουε*, pigeon.

περί-τέμνω, v. a. [*περί*, "around"; *τέμνω*, "to cut"] ("To cut around"; hence) *To circumcise*.

περὶ-τίθημι, (f. περι-θήσω,)

1. aor. περι-έθηκα, 2. aor. περι-έθην, v. a. [περί, "around"; τίθημι, "to put or place"]

With Acc. of nearer Object and Dat. of remoter Object:

1. *To put something around, or on, a person or thing.*—2.

With accessory notion of fastening, etc.: *To tie about, to fasten upon.*

περίτομ-ή, ἥς, f. [for περι-τεμ-ή; fr. περιτεμ, root of περιτέμ-νω, "to circumcise"]
Circumcision.

1. πέτρος, ου, m. *A piece of rock, a stone.*

2. Πέτρος, ου, m. [πέτρος, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas; i. 43.

πесών, οὔσα, όν, P. 2. aor. of πίπτω.

πεφίληκα, perf. ind. of φιλέω.

πηγή, ἥς, f. *A fountain, spring, etc.*

πηλός, οὔ, m. *Mud, clay.*

πῆχυς, εως, m. ("A forearm"; hence) As a measure of length: *A cubit*, i. e. the distance from the point of the elbow to the end of the little finger; about 18 inches:—ὡς ἀπὸ πηχῶν διακοσίων, *about two hundred cubits off*, xxi. 8; where πηχῶν διακοσίων is gen. of distance; for force

of ἀπό see ἀπό, no. 3 [akin to Sans. *bāhu*, "the arm"].

(πιάζω), 1. aor. ἐπιάσα, v. a. [a Doric and Hellenic form of πιάζω] 1. *To lay hold of, seize.*—2. *To catch, take*;—at xxi. 10 ὧν is the Gen. by attraction to ὄψαριων, and is the nearer Object, instead of ἄ, after ἐπιάσατε; see ὅς, no. a.

πιάσαι, 1. aor. inf. of πιάζω.

πιάσωσιν, 3. pers. plur. 1. aor. subj. of πιάζω.

πλεῖν, 2. aor. inf. of πίνω.

Πιλάτος, ου, m. [Gr. form of Lat. *Pilātus*] *Pilatus* or *Pilate* (*Pontius*); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished

him into Gaul, and in that country he is said to have died by his own act A.D. 41.

πίμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill* a thing *with* something [lengthened fr. root πλη, akin to Sans. root PRĀ, "to fill"].

πί-νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπίον, v. a.: 1. *To drink*:—for construction of πίνων ἐκ, see ἐκ, no. 9;—at iv. 7, 9, 10, without nearer Object, where the inf. πιεῖν is used for the purpose of expressing the aim, intention, or design; *to drink*, i.e. *for the purpose of drinking*, or *that I may drink*.—2. *To drink of* or *out of* [roots πι and πο, akin to Sans. roots Pī and PĀ, "to drink"].

πίνων, οὔσα, ον, P. pres. of πίνω.

πιπράσκω, (p. πέπρωκα), v. a. *To sell*.—Pass.: πιπράσκομαι, p. πέπρωμαι, 1. aor. ἐπρώθην, (f. πρῶθήσομαι);—at xii. 5 with Gen. of price.

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἐπεσον, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. PAT, "to fly"; also "to fall down"].

πιστεύσαι, 1. aor. inf. of πιστεύω.

πιστεύσω, fut. ind. and 1. aor. subj. of πιστεύω.

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πιστ-ις, "belief"] ("To have *πίστις*"; hence) 1. *To believe* or *credit*.—2. *To believe*, *have faith*.—3. With Dat. of person: *To believe*, etc., a person.

πιστεύων, οὔσα, ον, P. pres. of πιστεύω.

πιστῖκός, ἡ, όν, adj. [The origin of this word is doubtful;—some assign it to πι, a root of πί-νω, "to drink"; others to πιστ-ις, "belief, trust," etc.; and as adj. in ἱκός are formed fr. subst., this latter opinion appears to be the correct one] 1. ("Pertaining to *πίστις*"; hence, prob. as a mercantile term, "deserving of belief" in the seller on the part of the purchaser; hence) *Genuine, pure, real, unadulterated*.—2. ("Drinkable"; hence) *Liquid*; but see above.

πισ-τός, τή, τόν, adj. [for πιθ-τός; fr. πιθ, root of πείθω, "to persuade"; Pass., "to be persuaded; to believe or trust"] *Believing, faithful, trusting*.

πίω, 2. aor. subj. of πίνω.

πλανῶ, contr. 3. pers. sing. pres. ind. of πλανάω.

πλαν-άω -ῶ, f. πλανήσω, 1. aor. ἐπλάνησα, v. a. [πλάν-ος, "a leading astray"] 1. Act.: *To lead astray*, to

deceive, etc.—2. Pass.: πλαν-
δομαι -ῶμαι, p. πεπλάνημαι,
1. aor. ἐπλανήθην, *To be led
astray, to be deceived, to err.*

πλείον, comp. adv. [adverb-
ial neut. of πλείων, "more"]
Of degree: *More, in a great-
er or higher degree;—at xxi.*
15 fold. by Gen. of thing com-
pared.

πλείων (πλέων), ον; see
πολύς.

(πλέκ-ω, f. πλέξω, p. πέ-
πλεχα and πέπλοχα), 1. aor.
ἔπλεξα, v. a. *To plait, make
byplaiting* [akin to Sans. root
PRICH, "to mix, to unite"].

πλέξας, ἄσα, α, P. 1. aor.
of πλέκω.

πλαυρά, ἄς, f. ("A rib";
hence) *A side* of a person,
etc.

πλήθ-ος, εος ους, n. [πλήθ-ω,
"to fill"] ("A filling"; Con-
crete, "that which fills";
hence) *A great number, a
multitude.*

πλήν, adv. *Except;—at viii.*
10, with Gen.

πλή-ρης, ρες, adj. With
Gen.: *Filled with, full of*
[akin to Sans. root PRÂ, "to
fill"].

πληρ-όω -ῶ, f. πληρώσω,
p. πεπλήρωκα, 1. aor. ἐπλήρωσα,
v. a. [πλήρ-ης, "full"] ("To
make" a thing, *etc.*, "πλή-
ρης"; hence) 1. *To fill.*—2.
To fulfil, accomplish.—3. *To
complete.*—Pass.: πληρ-όμαι,

-οῦμαι, p. πεπλήρωμαι, 1. aor.
ἐπληρώθην, 1. f. πληρωθήσομαι.

πληρωθῆ, 3. pers. sing. 1.
aor. subj. pass. of πληρόω.

πλήρω -μα, μᾶτος, n.
[lengthened fr. πλήρο-μα; fr.
πληρό-ω, "to fill"] ("That
which fills"; hence) *Fulness.*

πλήσας, ἄσα, α, P. 1. aor.
of πίμπλημι.

πλησίον, adv. [adverbial
neut. of πλησίος, "near"]
With Gen.: *Near, close at
hand to; iv. 5.*

πλοῖ-ᾱρίον, ᾱρίον, n. dim.
[πλοῖ-ον, "a vessel or ship"]
A small vessel, a little ship.

πλοῖον, ου, n. [i. e. πλό-ιον,
for πλέ-ιον, fr. πλέ-ω, "to
swim or float"] ("The swim-
ming or floating thing";
hence) *A vessel, ship, etc.*

πνέι, contr. 3. pers. sing.
pres. ind. of πνέω.

πνεῦ-μα, μᾶτος, n. [πνευ,
lengthened form of πνε, root
of πνέω, "to blow or breathe"]
("That which blows or
breathes"; hence) 1. *Wind,
air.*—2. *Spirit, disposition.*—
3. *A spirit, spiritual being.*—
4. With or without the art.,
and also sometimes with ἅγιον:
The Spirit, the Holy Spirit.—
5. One's soul or spirit, as the
residence, *etc.*, of one's mind,
feelings, *etc.*

πνέω, (f. πνεύσομαι, πνευ-
σοῦμαι, and in late poets
πνεύσω, p. πέπνευκα), 1. aor.

ἐνεύσα, v. n. *To blow, breathe.*

πνέων, οὔσα, ον, P. pres. of **πνέω**.

πόθεν, adv. *Whence* [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form **κόθεν**].

ποιέω -ω, f. **ποίησω**, p. **πεποίηκα**, 1. aor. **ἐποίησα**, v. a. and n.: 1. Act.: a. (a) *To make* in the fullest acceptation of the term.—(b) With second Acc.: (a) *To make* an Object that which is denoted by the second Acc.; ii. 16; v. 11; xvi. 2.—(β) *To make out* something as being that which is denoted by the second Acc.; *to declare* something as something; viii. 53; x. 33; xix. 7 and 12.—(c) With Acc. of verbal Subst. as a periphrasis for the verb of such subst.: *To make*:—**μονὴν ποιεῖν**, *to make an abode* = **μένειν**, "to abide, dwell"; xiv. 23.—(d) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; vi. 10.—(e) Folld. by **ἵνα** and Subj.: *To bring about, or effect, that, etc.*; xi. 37;—but at xiv. 14 **ποίησω** is to be referred to no. 1. b.—b. (a) *To do* a thing.—(b) Of a miracle: *To do, perform*.—(c) Of God's will, commandment, etc.: *To do, accomplish, etc.*—(d) Of the Law: *To do,*

carry out, obey, etc.—(e) Of sin, sinful acts, etc.: *To do, commit*; viii. 34.—(f) With Acc. of verbal Subst.: *To do, execute, etc.*; and in combination with it being tantamount to the verb from which such subst. is derived:—**κρίσιν ποιεῖν**, *to do, or execute, judgment* = **κρίνειν** in force of *to pass sentence on, condemn*; v. 27; where the expression refers to the last judgment.—2. Neut.: *To do or act* in any way; xiv. 31.—N.B. In classical Greek the constructions explained in nos. 1. a. (c), and 1. b. (f) above would require a verb in the middle voice.

ποίησαι, 1. aor. inf. of **ποιέω**.

ποίησας, ᾶσα, αν, P. 1. aor. of **ποιέω**.

ποιήσατε, 2. pers. plur. 1. aor. imperat. of **ποιέω**.

ποιήσω, fut. ind. and 1. aor. subj. of **ποιέω**.

ποιμαίνω, f. **ποιμᾶνῶ**, 1. aor. **ἐποιμᾶνα**, v. a. [akin to **ποιμήν**, "a shepherd"] *To herd, tend*, as a shepherd does his flock.

ποιμήν, **ένος**, m. *A shepherd*;—at x. 11, etc., applied by Christ to Himself [akin to Sans. root **ṛā**, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

ποιμνῇ, ης, f. [akin to **ποιμήν**] *A flock of sheep*.

ποῖος, α, ον, adj.: 1. *Of what sort or kind; what kind of, etc.*—2. *What, which.*

πόλις, εως, f.: 1. *A city.*—2. *THE City; i.e. Jerusalem; xix. 20.*—3. *The people of a city; the citizens* [akin to Sans. *pur-a*, “a town or city”].

πολλά, πολλαί; see πολύς.

πολλ-ᾶκις, adv. [πολύς, πολλ-οῦ, “much”; plur. “many”] *Many times, often-times, frequently.*

πολύ; see πολύς.

πολύς, πολλή, πολύ, adj.
1. Pos.: a. *Of number or quantity: (a) Sing.: Much, large, great:—πολὺς καρπός, much fruit, xv. 5 and 8; πολὺς ὄχλος, a large, or great, multitude, vi. 2.—(b) Plur.: Many:—οὐ πολλὰς ἡμέρας, (during) not many (= few) days, Acc. of duration of time, ii. 12.—As Subst.: (a) πολλοί, ὦν, m. plur. Many persons, many.—(β) πολλά, ὦν, n. plur. Many things.—b. Of time: Great, long; v. 6.—2. Comp.: πλείων, ον, More;—at vii. 31 with Gen. of thing compared.—As Subst.: πλείους (contr. fr. πλείονες, πλείους), m. plur. More persons, more; iv. 41.—N.B. Sup. πλείστος does not occur in St. John's Gospel [akin to Sans. *puru*, “much, many”].*

πολ-ῦ-τιμ-ος, ον, adj. [πολ-

ύς, “much”; (v) connecting vowel; τιμ-ή, “worth, value”] *Of much worth or value, costly, precious.*

πονη-ρός, ρά, ρόν, adj. [lengthened fr. *πονε-ρός*; fr. *πονέ-ω*, in force of “to feel, or suffer, pain”] (“Feeling, or suffering, pain”; hence, “painful”; hence, “in sorry plight, bad”; hence) Morally: *Bad, evil, wicked.*—As Subst.: a. *πονηρός, οῦ, m.: With art. prefixed: The wicked one, i.e. Satan.*—b. *πονηρόν, οῦ, n.: With art. prefixed: (“That which is wicked”; i.e.) Wickedness, evil in the abstract.*—N.B. The expression ἐκ τοῦ πονηροῦ, xvii. 15, is variously assigned by various persons to the two foregoing meanings.

πορευθεῖς, εἶσα, ἐν, P. 1. aor. pass. in mid. force of πορεύω.

(πορ-εύω, f. πορεύσω, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, “a way,” etc.; also, “a going,” etc.] 1. Act.: *To make, or cause, to go.*—2. Mid.): πορ-εύομαι, f. πορεύομαι, (1. aor. ἐπορευσαῖμην), 1. aor. pass. in mid. force, ἐπορεύθην, (“To make one's self to go”; i.e.) *To go, proceed, etc.:—πορεύομαι ἐτοιμάσαι, I am going to prepare, i.e. for the purpose of preparing; where πορεύομαι pres. is used of an*

all but immediate future, and the inf. ἐτοιμάσαι = the Lat. Supine in *um*, after a verb. denoting "motion to a place."

πορνε-λα (trisyll.), *las*, *f*. [πορνε-ύω, "to fornicate"] *A fornicating, fornication.*

πορφύρ-ους, *â*, *οὖν* (Attic for *eos*, *en*, *eon*), *adj*. [πορφύρ-δ, "the purple-fish or murex"; hence, "purple-dye"] ("Of, or belonging to, πορφύρα"; hence) *Dyed purple, purple.*

πό-σις, *σιος* (*σως*), *f*. ("A drinking"; hence) *Drink* [πο, a root of πίνω, "to drink"].

ποτ-ἄμός, *αμοῦ*, *m*. [ποτ-όν, "drink"] ("That which pertains to drink"; hence) *A river, as being drinkable water.*

1. πό-τε, *interrog. particle*. *At what time? when?* vi. 25: — ἕως πότε, *until when?* i. e. *for how long a time, how long?* x. 24 [akin to Sans. *ka-s*, "who?" cf. Ionic form *κό-τε*].

2. πο-τέ, *enclitic particle*. *At some time, before time, once;* ix. 13. [id.]

πότερον, *adv*. [adverbial neut. of *πότερος*, "whether of the two"] *Whether:—πότερον . . . ἢ, whether . . . or.*

ποτήριον, *ου*; see *ποτήριος*. (ποτήρ-ιος, *ία*, *ιον*, *adj*. [ποτήρ, "a drinker"; hence, "a drinking-cup"] "Pertaining to a *ποτήρ*."—As Subst. :)

St. John.

ποτήριον, *ου*, *n*. ("A drinking-cup"; hence) With art.: *The cup* presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him;—at xviii. 11 the expression πίνειν τὸ ποτήριον, *to drink the cup*, is used by Christ to denote the condition of trial and suffering which the Father had appointed for Him.

ποῦ, *adv*. : 1. *Interrog.*: *In what place? where?* i. 39, etc.—2. *Relative*: *In what place, where:*—οὐκ οἶδμεν, ποῦ = οὐκ οἶδμεν τὸν τόπον, ἐν ᾧ; xi. 2.

πούς, ποδός, *m*. ("The going thing"; hence) *A foot* [for ποδ-ς, akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*, "to go"; cf. Lat. *pes*, *pēs-is*; also, English *foot*].

πραιτώριον, *ου*, *n*. [Gr. form of Lat. *prætorium*] *The prætorium*; i. e. the official residence of a Roman Prætor, or Governor, in his province.

πράξας, *ἄσα*, *av*, *P. l. aor.* of *πράσσω*.

πράσ-σω (πράτ-τω, *f*. *πράξω*), *p*. *πεπράχα*, *l. aor.* *ἔπραξα*, *v. a. and n.* [for *πράγ-σω*; fr. root *πραγ*] *To do, commit.*

πράσσω, *ουσα*, *ον*, *P. pres.* of *πράσσω*.

πρεσβύτερ-ος, ον, m. [πρεσβύτερ-ος, "older"; comp. adj. formed from πρέσβυς, "an old man"] *An elder.*

πρίν, adv.: 1. *Before.*—2. With Objective clause: *Before that.*

πρό, prep. gov. gen. *Before.*—The construction of **πρὸ ἐξ ἡμερῶν τοῦ πάσχα** (xii. 1) is by no means agreed upon. Probably **ἐξ ἡμερῶν** is the Gen. of time, and **πρό** belongs to **τοῦ πάσχα**. This separation of **πρό** from its case is not infrequent in later writers. Render, *Six days before the passover.*

προβάτική, ἡς, f. [fem. of **προβάτικός**, "of, or belonging to, sheep," used as a Subst.] In the English Version translated *Sheep-market*, in which case **ἀγορά**, "market," must be supplied! Probably, however, there is an ellipse of **πύλη**, "gate"; so that the meaning of the word is *Sheep-gate*; cf. Nehemiah iii. 32; xii. 39.

πρό-βᾶ-τον, του (mostly plur.), n. [**πρό**, "before"; **βα**, root of **βαίω**, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep.*—The word is frequently applied by Christ to his people.

προέδραμον, 2. aor. ind. of προτρέχω.

προεφήτευσα, 1. aor. ind. of προφητεύω.

πρός, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to.*—2. With Acc.: a. Locally: (a) *To, towards, unto.*—(b) *At, about, near, over against.*—(c) *With*; especially in the phrase **εἶναι πρὸς** = Lat. *apud (aliquem) esse*:—**ὁ Λόγος ἦν πρὸς τὸν Θεόν**, *the Word was with God*, i. e. *dwelling with God* or *in God's habitation*, i. l.—b. Of persons: (a) In conversation, etc.: *Among, with.*—(b) Mentally: *To one's self*, i. e. *in, within, one's self.*—c. Of union: *To, unto.*—d. Of putting questions, etc.: To put questions *to*, to question *with*.—e. Of speaking: *To, unto.*—f. In the expression **τὶ πρὸς σέ**, etc.: *Unto*; xxi. 22 and 23.—g. *For, unto, etc.*:—**πρὸς θερισμόν**, *unto harvest*, iv. 35.

προσ-αἰτέω -αἰτῶ, (1. aor. προσ-ήτησα), v. n. [**πρός**, in "augmentative" force; **αἰτέω**, "to ask"] *To ask earnestly or strongly, to beg hard.*

προσαίτης, ον, m. [**προσ-αἰτέω**, "to importune, beg"] *A beggar.*

προσαιτῶν, οὔσα, οὖν, contr. P. pres. of προσαιτέω.

προσ-έρχομαι, (f. προσ-ελεύσομαι), p. προσ-ελήλυθα, 2. aor. προσ-ἦλθον, v. mid. [πρός,

"to"; ἔρχομαι, "to come"]
With Dat.: *To come to or near to; to come up to, approach.*

προσῆλθον, 2. aor. ind. of προσέρχομαι.

προσῆνεγκα, 1. aor. ind. of προσφέρω.

προσ-κόπτω, (f. προσ-κόψω), 1. aor. προσ-έκοψα, v. n. [πρός, "at or against"; κόπτω, "to beat or strike"] ("To beat, or strike," something "against" an object; hence, in neut. force) *To stumble.*

προσ-κυνέω -κυνῶ, f. προσ-κυνήσω, 1. aor. προσ-εκύνησα, v. n. and a. [πρός, "to or towards"; κυνέω, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) 1. Neut.: With Dat.: a. *To pay homage to, to do obeisance to:—b. To fall down before, to prostrate one's self before, as do the Orientals to this day before a superior.* — c. Either alone or with Dat.: *To worship*; iv. 20, 21.—2. Act.: *To worship*; iv. 23, 24.

προσκυνη-τής, τοῦ, m. [lengthened fr. προσκυνε-τής; fr. προσκυνέ-ω, "to worship"] *A worshipper.*

προσφαγ-εῖν, ἵου, n. [προσ-φαγ-εῖν, "to eat in addition to, or with, other food"; hence, "to eat" generally]

("That which appertains to eating"; hence) *Something to eat, food, meat.*

προσ-φέρω, (f. προσ-οίσω), p. προσ-ενηνοχα, 1. aor. προσ-ῆνεγκα, 2. aor. προσ-ῆνεγκον, v. a. [πρός, "to"; φέρω, "to bear or carry"] ("To bear, or carry, to"; hence) 1. With Acc. and Dat.: *To bring, bring up, to.—2. Of service, etc.: To offer, render, do, perform.*

πρότερον, comp. adv. [adverbial neut. of πρότερος] *Before, previously, in time past.*

πρό-τερος, τερα, τερον, comp. adj. [πρό, "before"] In time: *Before, sooner, earlier:—adverbial expression, τὸ πρότερον, before, previously, formerly.*

προ-τρέχω, f. προ-δραμοῦμαι, 2. aor. προὔδραμον (i. e. προ-έδραμον), v. n. [πρό, "forwards"; τρέχω, "to run"] *To run forwards.*

πρόφα-σις, σεις, f. [prob. for πρόφαν-σις; fr. προφαίνω, "to shew forth," through πρό, "forth"; and φαν, root of φαίνω, "to shew"] ("A shewing forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation.*—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φα, a root of φημί, "to speak"; in this case it must be divided

πρό-φᾶ-σις, and means, according to its origin, "a speaking beforehand."

προφητ-εύω, f. προ-φητεύ-σω, 1. aor. προ-εφήτευσα and, in some editions, ἐπροφήτευσα, v. n. [προφήτ-ης, "a prophet"] ("To be a προφήτης"; hence) *To prophesy*.

προ-φή-της, του, m. [πρό, "for"; φη, root of φη-μί, "to speak"] ("One who speaks for" God; hence) *A prophet*; i. e., a. An inspired teacher or preacher. —b. With art.: *THE prophet*; i. e. the expected prophet = the Messiah or Christ; i. 21. —c. One who foretells, or predicts, future events.

πρῶτ, adv. [akin to πρό, "before"] *Early in the morning, at dawn or day-break*.

πρωῖα, as, f. [fem. of πρῶιος, "early, at early morn," used as Subst.] *Early hour, time of early morn, early morning*: —πρωῖας γενομένης, Gen. abs., xxi. 4.

πρῶτον, adv. [adverbial neut. of πρῶτος, "first"] *In the first place, first of all, first*.

πρῶτος, η, ον, sup. adj. [contracted fr. πρό-ᾗτος, syn-copated fr. πρό-τᾗτος; fr. πρό, "before," with superlative suffix τᾗτος] ("Most before," in place, rank, time, etc.; hence) 1. *First*, in fullest

meaning of the word.—2. *The first that does, etc.; the first to do, etc.*; xx. 4.—3. With Gen.: *Before, sooner than, etc.*; i. 15, 30.

πτέρνα, as, f. *A heel* [prob. akin to Sans. pârshni, "a heel"].

πτύ-σμα, σμάτος, n. [πτύ-ω, "to spit"] ("That which is spit"; hence) *Spittle*.

(πτῦω, f. πτύσω, p. ἐπτῦκα), 1. aor. ἐπτῦσα, v. n. *To spit*.

πτωχός, ή, όν, adv. [for πτωκ-ός; fr. πτώσ-σω (= πτώκ-σω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: πτωχοί, ών, m. plur.: With art.: *The poor*.

πυθέσθαι, 2. aor. inf. of πυθάνομαι.

πυ(ν)θ-άνομαι, f. πέυσομαι, p. πέψυμαι, 2. aor. ἐπυθόμην, v. mid. irreg. *To ask, enquire* [root πυθ, akin to Sans. root BUDH, "to understand"].

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc. [akin to Sans. root Pû, "to purify"].

πυρ-ετός, ετοῦ, m. [πῦρ, πῦρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever*.

πωλέω -ῶ, (f. πωλήσω), 1. aor. ἐπώλησα, v. a. *To sell.*

πῶλος, ου, m. *A foal.*

πωλοῦσι(ν), masc. dat. plur. of πωλῶν; ii. 16.

πωλῶν, οὔσα, οὖν, contr. P. pres. of πωλέω.

πῶ-ποτε, adv. [πω, "ever yet"; ποτέ, "at any time"] *Ever yet at any time.*

(πωρ-ῶω -ῶ, f. πωρώσω), p. πεπώρωκα, v. a. [πῶρ-ος, a species of "stone or marble"] ("To turn" something "into πῶρος"; hence, "to petrify"; hence) *To harden the heart, feelings, etc.*

πῶς, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?" see πότε].

*Ραββί, m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

*Ραββουνί, m. indecl. (= *Ραββί) *Rabbōni*, i. e. *Master*.

ράπισ-μα, μάτος, n. [for ράπιδ-μα; fr. ραπίζω (= ραπιδ-σω), "to strike," etc.] ("That which strikes"; hence) *A blow*, esp. with the open hand.

ρεύω, fut. ind. of ρέω.

(ρέω), f. ρεύσω (Attic ρυήσω, p. ἐρρύηκα), v. n. *To flow* [akin to Sans. root *SRU*, "to flow"].

ῥῆ-μα, μάτος, n. [root ῥη, a lengthened form of root ρε, whence ρέω = ῥρ-ω, "to say or speak"] ("That which is said

or spoken"; hence) *A word, saying, declaration, etc.*

Ῥωμ-αῖος, αῖα, αἶον, adj. [Ῥώμ-η = Rōm-a, "Rome"; the chief city of Italy, and capital of the Roman Empire] *Of, or belonging to, Rome; Roman.*—As Subst.: Ῥωμαῖοι, ων, m. plur. *Romans*; xi. 48.

Ῥωμαῖ-στί, adv. [Ῥωμαῖ-ος, "Roman," with the diphthong resolved] *After the manner of a Roman or the Romans; in the Roman language.*

*σάββατον, ου (Dat. plur. σάββασι), n. ("Rest, day of rest") Sing. and Plur.: 1. *Sabbath-day, sabbath.*—2. Plur.: *Week*; xx. 1, 19.

*Σαλείμ, n. indecl. *Salim*; a city of which the site is uncertain. St. Jerome mentions that it was distant 8 miles from Scythopolis, otherwise Bethsan, a city of the Manassites.

*Σαμάρεια, ας, f. ("Guard, Watch") *Samaria*: 1. The city of that name (Hebrew *Shōmēron*, now *Schemrun*), in the tribe of Ephraim, built by Omri, king of Israel, who named it after Shemer, the former owner of the hill on which it stood; see 1 Kings xvi. 24. It was the capital of the ten tribes.—2. The country round the city of Samaria. Through this country it is said at iv. 4 that it was need-

ful for Christ to pass in going to Jerusalem from Galilee. This statement of St. John is borne out by the Jewish historian Josephus, who writes that it was absolutely necessary for those who desired to go expeditiously from Galilee to Jerusalem to pass through this district, and that by so doing they might reach their destination in three days.

Σαμαρεῖτης, του, m. [**Σαμαρεί-α**, "Samaria"] *A man of Samaria, a Samaritan.*

Σαμαρεῖτις, ἰδος, f. [**Σαμαρεί-της**, "A Samaritan"] *A female Samaritan, a woman of Samaria.*

σάρξ, σαρκός, f.: 1. *Flesh*; vi. 52.—2. *Fleshly, or carnal, human nature*; viii. 15.—3. *A person, human being*; xvii. 2.—4. *A body as consisting of flesh*; vi. 51.

***Σάτᾱνᾱς, ᾱ, m.** ("Adversary") *Satan*; i. e. the chief of the rebellious fallen spirits, the enemy of God and man.

σε-αυτοῦ, αὐτῆς, αὐτοῦ (only in sing. number), reflexive pron. of 2. person [**σύ**, "thou or you"; **αὐτοῦ**, gen. of **αὐτός**, "self"] *Of thyself or yourself*, etc.

σημαίνω, (f. σημανῶ, p. σεσήμαγκα), 1. aor. (ἐσήμηνα and) ἐσήμανα, v. a. [akin to **σήμα**, "a sign, signal"] *To signify, point out, declare.*

σημαίνων, ουσα, ον, P. pres. of σημαίνω.

σημεῖον, ου, n. [akin to **σήμα**, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign, a miracle.*

***Σιλωάμ, m. ind.** ("Emission; Outlet") *Siloam* (now *Selwân*); an aqueduct and small reservoir on the S.E. of Jerusalem.

***Σίμων, ωνος, m.** ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas.—2. The father of Judas Iscariot; vi. 71, etc.

σῖτος, ου, m. (irreg. plur. **σῖτα, ων, n.**) *Wheat, corn, grain.*

***Σιών, m. indecl.** ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σκανδαλ-ίζω, f. σκανδαλίζω, 1. aor. ἐσκάνδαλῖσα, v. a. [**σκάνδαλ-ον**, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. *Act.: To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. *Pass.: σκανδαλίζομαι, 1. aor. ἐσκανδάλισθην, 1. f. σκανδάλισθῆσομαι, To be made to stumble; to stumble; to be offended.*

σκανδαλισθήτε, 2. pers. plur. 1. aor. subj. pass. of σκανδαλίζω.

σκελος, εος ους, n. *A leg.*

σκευος, εος ους, n. *A vessel, or implement, of any kind;—*at xix. 29 applied to a vessel for holding liquids.

σκη-ο-πηγ-ια, ιας, f. [σκη-η, "a tent"; (ο) connecting vowel; πηγ, root of πήγ-νυμι, "to fasten or fix"] ("A fastening, or fixing, of tents") *The feast of tabernacles*; when the Jews dwelt for seven days under booths formed of the boughs of trees, after the ingathering of the harvest; see Deut. xvi. 16; Levit. xxiii. 42.

σκη-νω-ω, f. σκηνώσω, 1. aor. ἐσκήνωσα, v. n. [σκη-η, "a tent"] ("To pitch a tent, to encamp"; hence) *To live, or dwell, as in a tent.*

σκληρός, ε, όν, adj. ("Hard, dry"; hence, figuratively) *Hard, austere, etc.*

σκορπίζω, (f. σκορπίσω), 1. aor. ἐσκόρπισα, v. a. *To scatter, disperse, etc.—Pass.:* 1. aor. ἐσκορπίσθην.

σκορπισθήτε, 2. pers. plur. 1. aor. subj. pass. of σκορπίζω.

σκοτ-ια, ιας, f. [akin to σκότ-ος; see σκότος] *Darkness.*

σκότος, εος ους, n. ("The covering thing"; hence) *Darkness* [akin to Sans. root CHHAD

(original form SKAD), "to cover"].

σμύρνα, ης, f. *Myrrh.*

σού, dat. sing. of σύ.

*Σολομών, ώνος, m. ("Pacifical") *Solomon*; the son and successor of king David. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.

σ-ός, ή, όν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your.*—As Subst.: σά, σών, n. plur. *Things belonging to thee, thy things.*

σου, gen. sing. of σύ; see σύ.

σουδάριον, ου, n. [Gr. form of Lat. *sudarium*, "a cloth for wiping off perspiration"; hence, generally) *A napkin*;—at xi. 44 and xx. 7 applied to the linen bandage round the face and head of a dead person.

σπείρα, ας, f. ("A coil, fold, twist") *A body of soldiers; a cohort.*

σπείρω, (f. σπερώ, p. ἔσπαρκα), 1. aor. ἔσπειρα, v. a. [root σπερ or σπαρ] *To sow, whether in a proper or figurative sense.*

σπέρμα, μάτος, n. [σπερ, a root of σπείρω, "to sow"] ("That which is sown"; hence, "seed" of a plant, etc.; hence) *Of persons: Seed, offspring, children.*

σπήλαιον, ου, n. [akin to

σπέος, "a cave"] *A cave, den.*

σπόγγος, ου, m. *A sponge.*

στάδιοι, ων; see σταδίων.

στάδιον, ου, n. (irreg. plur. στάδι-οι, ων, m.) [στάδι-ος "standing firm"] ("That which stands firm"; hence) As a fixed standard of length: *A stadium* or *stade* = 600 Greek feet, or a fraction over 606 English feet; —at vi. 19 σταδίους εικοσιπέντε is Acc. of "space of place": —ἀπὸ σταδίων δεκαπέντε, *fifteen furlongs off*, xi. 18; for construction see πῆχυς.

στα-υρός (dissyll.), υροῦ, m. [ἵστημι, "to stand"; through root στα] ("That which stands" upright; hence, as being fixed upright in the ground) *A cross* as an instrument of punishment.

σταυρ-ῶ -ῶ, f. σταυρώσω, 1. aor. ἐσταύρωσα, v. a. [σταυρ-ός, "a cross"] *To fasten, or nail, to a cross; to crucify.* — Pass.: (σταυρ-όμαι -οῦμαι), p. ἐσταυρόμαι, 1. aor. ἐσταυρώθην.

σταυρωθῆ, 3. pers. sing. 1. aor. subj. pass. of σταυρῶ.

σταυρῶσαι, 1. aor. inf. of σταυρῶ.

σταυρώσατε, 2. pers. plur. 1. aor. imperat. of σταυρῶ.

σταύρωσον, 1. aor. imperat. of σταυρῶ.

σταυρώσω, fut. ind. of σταυρῶ.

στέφ-ἄνος, ἄνου, m. [στέφ-

ω, "to crown"] ("That which crowns"; hence) *A crown*; — at xix. 2, 5, made of thorns.

στήθος, εος ους, n. *A breast.*

στήσας, ἄσα, αν, P. 1. aor. of ἵστημι.

στοά, ἄς, f. ("That which stands" upright, etc.; hence) *A porch, colonnade* [like ἵστημι, akin to Sans. root स्था, "to stand"].

στόμα, ἄτος, n. *A mouth.*

στρατῖ-ώτης, ὄτου, m. [στρατῖ-ά, "an army"] ("One made for an army"; hence) *A soldier.*

στραφεῖς, εῖσα, ἐν, P. 2. aor. pass. of στρέφω; see στρέφω.

στρέφω, (f. στρέψω, p. ἔστροφα), 1. aor. ἔστρεψα, v. a. *To turn.* — Mid.: στρέφομαι, 2. aor. pass. in mid. force, ἐστράφην, *To turn one's self, to turn or turn round.*

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*; — the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yu-shmad*].

(συγ-γεν-ής, ἐς, adj. [for συγγεν-ής; fr. σύν, "with"; γεν, root of γίγνομαι, "to be born"] ("Born with" another or others; i. e. from the same parents or stock; hence) *Of the same family, akin, related.* — As Subst.): συγγενής, εος ους, m. *A kinsman, relative, relation.*

συγ-χράομαι -χρῶμαι, (f.

συγχρήσομαι), v. mid. [for συν-χράομαι; fr. σύν, "with"; χράομαι, "to use"] ("To use with, or in common with," another; hence) With Dat.: *To have dealings with, to associate or have intercourse with.*

συγχρῶνται, contr. 3. pers. plur. pres. ind. of συγχράομαι.

σῦκ-ῆ, ῆς, f. [contr. fr. σῦκ-ἐη (= σῦκ-έα), fr. σῦκ-ον, "a fig"] ("That which belongs to σῦκ-ον"; hence) *A fig-tree.*

συλ-λαμβάνω, f. συλλήψομαι, p. συν-είληφα, 2. aor. συν-έλαβον, v. a. [for συν-λαμβ-ᾶνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*

συμ-βουλεύω, (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, "with"; βουλεύω, "to take counsel"] *To take counsel with another, i. e. to consult one.* — Mid.: (συμ-βουλεύομαι), 1. aor. συνεβουλευσάμην ("To take counsel with one's self;" i. e.) *To deliberate, consult, etc.*

συμ-μαθητής, μαθητοῦ, m. [for συν-μαθητής; fr. σύν, "with"; μαθητής, "a disciple"] ("One who is a disciple with another"; i. e.) *A fellow-disciple.*

συμ-φέρω, f. συν-οίσω, p. συν-εήνηοχα, v. n. [for συν-

φέρω; fr. σύν, "together"; φέρω, "to bring"] ("To bring together, collect," etc.; hence)

1. *To be of use to; to be profitable or advantageous.* — 2. Impers.: συμφέρει, *It is advantageous, expedient, etc.*

σύν, prep. gov. dat. only. *With, together with.*

σύν-ἄγω, f. σύν-ἄξω, 2. aor. σύν-ἤγαγον, v. a. [σύν, "together"; ἄγω, "to lead"] ("To lead together"; hence) 1. Act.: a. *To collect, gather.* — b. *To gather together, gather, etc., a body of persons.* — 2. Pass.: σύν-ἄγομαι, p. συν-ἤγμαι, 1. aor. σύν-ἤχθην, 1. fut. σύν-αχθήσομαι, *To be collected or gathered together.*

σύν-ἄγ-ωγ-ή, ῆς, f. [for συν-αγ-αγ-ή; fr. σύν, "together"; ἄγ (root of ἄγω, "to lead") reduplicated] ("A leading, or gathering, together"; hence, "that which is gathered together"; hence, "an assembly"; hence, "a place of assembly"; hence) Of the Jews: *A synagogue, i. e. the place where they assembled for their religious services.*

σύνεδρι-ον, ου, n. [σύνεδρι-α, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., (a. *A council of the elders, etc., in each city for*

the purpose of deciding lesser matters.—b.) The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

σύνειδ-ησις, ἡσως, f. [συνιδ-εῖν, “to know with one’s self”; i. e. “to be conscious”] (“A being conscious”; hence) *Conscience*.

(σύν-εισέρχομαι), 2. aor. *συν-εισήλθον*, v. mid. [σύν, “with”; εἰσέρχομαι, “to go into, enter”] With Dat. of person and εἰς with its Acc.: *To go, or enter, into something with some person or persons.*

σύνεισῆλθον, 2. aor. ind. of *συνεισέρχομαι*.

σύνελάβων, 2. aor. ind. of *συλλαμβάνω*.

σύνελθών, οὔσα, όν, P. 2. aor. of *συνέρχομαι*.

σύν-έρχομαι, (f. σύν-ελεύσ-ομαι), p. σύν-ελήλυθα, 2. aor. *σύν-ἦλθον*, v. n. [σύν, “together”; ἔρχομαι, “to come or go”] *To come, or go, together.*

συνεθεῖμην, pluperf. ind. pass. of *συντίθημι*; see *συντίθημι*.

συνηγμένος, η, ον, P. perf. pass. of *συνάγω*.

συνήθ-εια, εἰας, f. [συνήθ-ης, “accustomed”] (“The state or condition of the *συνήθης*”; hence) *Custom*.

συνήχθην, 1. aor. ind. pass. of *συνάγω*.

(συν-τίθημι, f. συν-θήσω, v. a. [σύν, “together”; τίθημι, “to put”] *To put, or place, together.*)—Mid.: **(συν-τίθεμαι), pluperf. pass. in mid.** force, *συν-ετεθείμην* (“To put together for one’s self” with some one else; hence) *To agree, etc., about doing something.*

συντριβήσομαι, 2. fut. ind. pass. of *συντρίβω*.

συν-τρίβω, f. συν-τρίψω, 1. aor. *σύν-έτριψα*, v. a. [σύν, “together”; τρίβω, “to rub”] (“To rub together”; hence) *To break.*—Pass.: **συντριβ-ομαι, p. συν-τέτριμμαι, (2. aor.** *σύν-έτριβην), 2. f. συντριβ-ήσομαι.*

σύρω, (f. σύρῶ, p. σεσ-ρκα), v. a. *To draw, drag.*

σύρων, οὔσα, ον, P. pres. of *σύρω*.

συν-σταυρόμα -σταυρ-οῦμαι, p. σῖν-έσταυρῶμαι, 1. aor. *σύν-εσταυρώθην*, v. pass. [for *συν-σταυρ-όμαι*; fr. *σύν*, “together with”; *σταυρόμαι*,

"to be crucified"] *To be crucified together with* another.

συσταυρωθεῖς, εἶσα, ἐν, P. 1. aor. of συσταυρόμαι.

*Συχάρ, f. indecl. *Sychar*; prob. late name of *Sichem* or *Shechem* ("Back or Ridge"), a city of Samaria, in the land of Ephraim, between Mount Ebal and Mount Gerizim. Its modern name is *Nāblus* = Νέμπολις, "New Town"; see Samaria, no. 2.

σφραγίζω, (f. σφραγίσω and σφραγίσω), 1. aor. ἐσφράγισα, v. a. [for σφραγίδ-σω; fr. σφραγίς, σφραγίδος, "a seal"] ("To seal, set a seal upon"; hence) 1. *To accredit* or *appoint*, as an envoy, etc.—2. *To ratify, affirm, give one's assent to*.

σχίζω, (f. σχίσω), 1. aor. ἐσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear*.—Pass.: σχίζομαι, (p. ἐσχισμαι), 1. aor. ἐσχίσθην [akin to Sans. root *CHID* (*σχίζω* = *σχιδ-σω*), "to cut"].

σχίσμα, μάτος, n. [for *σχιδ-μα*; fr. *σχίζω* (= *σχιδ-σω*), "to rend"] ("That which is rent"; hence) *A division, disagreement, schism*.

σχίσωμεν, 1. pers. plur. 1. aor. subj. of *σχίζω*, used in hortatory force: *Let us (not) rend*, xix. 24; cf. ἔγωμεν in *ἔγω*.

σχοιν-ιον, ιου, n. diin.

[σχοῖν-ος, "a rush"; hence, "a rope or cord" made of twisted rushes; hence, "a rope or cord" generally] *A small cord*.

σώ-ζω, f. σώσω, p. σέσωκα, 1. aor. ἔσωσα, v. a. [σῶ-s, "safe"] ("To make safe"; hence) 1. *To save*, in the fullest meaning of the term.—2. *To save from death, preserve*; and Pass.: *To be healed, to recover from sickness*; xi. 12.—Pass.: σώ-ζομαι, p. σέσωμαι, 1. aor. ἐσώθην, 1. f. σωθήσομαι.

σωθῆ, 3. pers. sing. 1. aor. subj. pass. of *σώζω*.

σωθήσομαι, 1. fut. ind. pass. of *σώζω*.

σωθῆτε, 2. pers. plur. 1. aor. subj. pass. of *σώζω*.

σῶμα, ἄτος, n. *A body*.

σῶσαι, 1. aor. inf. of *σώζω*.

σῶσον, 2. pers. sing. 1. aor. imperat. of *σώζω*.

σώσω, 1. aor. subj. of *σώζω*; xii. 47.

σω-τήρ, τῆρος, m. [*σώ-ζω*, "to save"] ("One who saves"; hence) *A saviour*.

σωτήρ-ια, ιας, f. [*σωτήρ*, "a saviour"] ("The thing pertaining to a *σωτήρ*"; hence) *Salvation*.

τάρασσέσθω, 3. pers. sing. pres. imperat. pass. of *ταράσσω*.

τάρασσω (τάραττω), (f.

τᾶρᾶξω), 1. aor. ἐτάραξα, v. a. *To disturb, trouble*, whether physically or mentally.—Pass.: τᾶρᾶσσομαι (τᾶράττομαι), p. τετάραγμαi, 1. aor. ἐταράχθην, (1. f. παραχθήσομαι) [akin to Sans. root TRAS, “to tremble”; —in causative force, “to cause to tremble, to frighten”].

τᾶρᾶχ-ή, ἡς, f. [for παρα-ή; from τᾶρᾶσσω, “to trouble,” through verbal root παρα] (“A troubling”; hence) *A troubling, disturbing*, of water; v. 4.

τᾶραχθῆ, 3. pers. sing. 1. aor. subj. pass. of τᾶρᾶσσω.

ταῦτα; see οὗτος.

ταχ-έως, adv. [ταχ-ύς, “quick”] *Quickly, speedily, with speed or haste*.

ταχύ, adv. [adverbial neut. of ταχύς, “quick”] = ταχέως.

τέ, conj. *And*:—τέ . . . καί, both . . . and, ii. 15 [like Lat. *que*, akin to Sans. *cha*, “and”].

τεθέαμαι, perf. ind. of θεωρομαι.

τέθεικα, perf. ind. of τίθημι.

τεθεραπευμένος, η, ον, P. perf. pass. of θεραπεύω.

τεθνηκώς, υἱα, ός, P. perf. of θνήσκω.

τεκν-ιον, ἱου, n. dim. [τέκν-ον, “a child”] *A little child*; —at xiii. 38 used as a term of affection.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), “to bring forth”] (“That

which is brought forth”; hence) *A child*, whether male or female.

τελει-όω -ῶ, (f. τελειώσω), p. τετελείωκα, 1. aor. ἐτελείωσα, v. a. [τέλει-ος, “perfect”] 1. *To make perfect*; xvii. 23.—2. *To complete, accomplish, fulfil*.—Pass.: (τελει-όμαι -οῦμαι), p. τετελείωμαι, 1. aor. ἐτελείωθην.

τελειωθῆ, 3. pers. sing. 1. aor. subj. pass. of τελειόω.

τελειώσω, 1. aor. subj. of τελειόω, iv. 34; v. 36.

τελ-έω -ῶ, (f. τελέσω and τελῶ), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, “an end”] (“To bring to an end”; hence) 1. *To finish, complete, accomplish*.—2. Impers. Perf. Pass.: τετέλεσται, *It is finished*; xix. 30; but at xix. 28 τετέλεσται has for its subject the nom. neut. plur. πάντα.—Pass.: (τελ-έομαι -οῦμαι, p. τετέλεσμαι, 1. aor. ἐτελέσθην, 1. fut. τελεσθήσομαι.

τέλος, εος ους, n. *An end*:—eis τέλος, *to the end of life*, i. e. constantly or uninterruptedly.

τέρας, ἄτος, n. *A wonder, marvel, portent*.

τεσσαρ-ά-κον-τα, num. adj. indecl. [τέσσαρ-ες, “four”; (α) connecting vowel; κον-τα see τριάκοντα] (“Provided with four tens”; and so) *Forty*.

τέσσαρ-ες (τέτταρ-ες), *a*, num. adj. plur. *Four*.—As Subst.: **τέσσαρες**, *ων*, *m*. plur. *Four men* [akin to Sans. *chatur*, “four”].

τετάρακται, *3*. pers. sing. perf. ind. pass. of **ταράσσω**.

τεταρτ-αῖος, *αῖα*, *αῖον*, adj. [**τετάρτ-η**, “fourth day”] (“Pertaining to the fourth day”; hence) Of a dead person: *Four days dead or deceased*.

τετελειωμένος, *η*, *ον*, *P*. perf. pass. of **τελειόω**.

τετήρηκα, perf. ind. of **τηρέω**.

τετρ-ά-μην-ος, *ον*, adj. [**τέτταρ-ες** (sometimes in compound words, as here, **τετρ-α**), “four”; (*a*) connecting vowel; *μήν*, “a month”] (“Pertaining to four months”; hence) *Lasting four months, of four months' duration*.—As Subst.: **τετράμηνος**, *ου*, *m*. *A space, or interval, of four months*.

τετύφλωκα, perf. ind. of **τυφλώω**.

τηρ-έω -ῶ, *f*. **τηρήσω**, *p*. **τετήρηκα**, *1*. aor. **έτήρησα**, *v*. a. [**τηρ-ός**, “a watch or guard”] *1*. To watch, guard, keep, preserve.—*2*. To keep, keep back, retain.—*3*. Of a command, etc.: To observe, keep, perform, obey.

τηρήσατε, *2*. pers. plur. *1*. aor. imperat. of **τηρέω**.

τηρήση, *3*. pers. sing. *1*. aor. subj. of **τηρέω**.

τηρήσητε, *2*. pers. plur. *1*. aor. subj. of **τηρέω**.

τήρησον, *1*. aor. imperat. of **τηρέω**.

τηρήσω, fut. ind. of **τηρέω**.

τηρών, *οὔσα*, *οὖν*, contr. *P*. pres. of **τηρέω**.

Τιβερι-άς, *ἄδος*, *f*. [**Τιβέρι-ος**, Lat. *Tiberius*, “*Tiberius*”] *Tiberias*, i. e. “the city of *Tiberius*.” This city was the capital of Galilee, and was built by Herod Antipas in honour of the Roman Emperor *Tiberius*, on the borders of the great inland sea or lake, variously called the Sea of Galilee, of *Tiberias*, and of *Gennesaret*; —at vi. 1 *τῆς Τιβεριάδος* is in apposition to *τῆς Γαλιλαίας*, and is equivalent to “viz. that of *Tiberias*,” or “which is also called the Sea of *Tiberias*.”

τί-θη-μι, *f*. **θήσω**, *p*. **τέθεικα**, *1*. aor. **έθηκα** (found only in indic.), *2*. aor. **έθην**, *v*. a.—*1*. To put, place, set; xix. 19.—*2*. To set forth, put on table, before guests; ii. 10.—*3*. To lay down, surrender, give up, life; x. 15, etc.—*4*. To lay aside, take off, garments; xiii. 4.—*5*. To lay in the grave, etc.; xi. 34; xx. 2, etc.—*6*. To ordain, appoint, etc.; xv. 16.—Pass.: **τιθεμαι**, (*p*.

τέθειμαι), 1. aor. ἐτέθην, (1. fut. τεθήσομαι).

τίκ-τω, f. (τέξω and) τέξομαι, (p. τέτοκα), v. n. Of a woman: *To be in the act of bringing forth, to be in labour or travail* [akin to Sans. root TAKSH, "to fabricate, form, make"; whence, also, Sans. *tok-a* "offspring"].

τίμ-άω -ῶ, f. τίμησω, (p. τετίμηκα), 1. aor. ἐτίμησα, v. a. [τίμ-ή, "honour"] *To honour*.

τί-μή, μῆς, f. [τί-ω, "to honour"] ("That which honours"; hence) *Honour*.

τίμων, ὦσα, ὦν, contr. P. pres. of τιμάω.

1. τις, τι (Gen. τίνος), indef. pron. *Some, any*.—As Subst.: a. Masc.: (a) *Some one, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, anything*.

2. τίς, τι (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τί, *Why? wherefore?* xviii. 23.—As Subst.: a. Masc.: τίς, *Which person? what person? who?*—b. Neut.: τί, *What thing? what?*—τί ἐμοὶ καὶ σοί, *what is there in common to me and to thee?* i. e. *what have I to do with thee?* ii. 4.—2. *Which, or whether, of the two*.—As Subst.: τί, *Which, or whether, of two things*.

τίτλος, ου, m. [Gr. form of Lat. *titulus*] *An inscription, superscription, label, title*.—Among the Romans, when slaves were condemned to be crucified, they were first scourged, then nailed to a cross with a label or inscription on their breast, intimating the cause of their punishment. When Jesus was crucified, the τίτλος which Pilate wrote and affixed to the cross proclaimed the reason of His being put to death;—for the cry of the Priests, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar," induced the Roman Governor, through fear of being accused of treason against the Emperor, to pass the fatal sentence; inasmuch as before that "Pilate sought to release Him"; see xix. 12 sqq.

τοιούτος, τοιαύτη, τοιοῦτο, (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: a. τοιοῦτοι, ων, m. plur. *Such persons, such*.—b. τοιαῦται, ων, f. plur. *Such women, such*.—c. τοιαῦτα, ων, n. plur. *Such things, such like things*.

τολμ-άω -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμ-α, "courage, daring"] ("To have τόλμα";

hence) With Inf. : *To dare, venture, etc., to do, etc.*

τόπος, ου, m. *A place, spot.*

τοσ-ούτος, αὐτη, οὗτο, dem. pron. [a lengthened form of τόσ-ος, "so great," etc.] 1. Of quantity: *So great, so vast.*—2. Of number: *So many, so numerous.*—As Subst. : τοσ-ούτοι, ων, m. plur. *So many persons, so many.*—3. Of time: *So long*;—at xiv. 9 τοσούτον χρόνον is Acc. of "duration of time."

τότε, adv. *At that time, then.*

τοῦτο; see οὗτος.

τρ-ᾱ-πεζα, πέζης, f. [prob. shortened fr. τετρ-ᾱ-πεζα, i. e. τετρ-ᾱ-πεδ-σα=τετρ-ᾱ-ποδ-σα; fr. τέτρ-α=τέτταρ-ες, "four"; (α) connecting vowel; ποὺς, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-footed table; a table in general.*

τρεις, τρία, (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans. *tri*, "three"].

(τρέχω, θρέξω (late) and δρᾶμῶμαι), 2. aor. ἔδραμον, v. n. *To run.*

τρι-ᾱ-κον-τα, num. adj. indecl. *Thirty* [τρεις, τρι-ῶν, "three"; (α) connecting vowel; κον (= *can*, in Sans. *da-can*), "ten"; τα suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with three tens"].

τρι-α-κόσ-ιοι, ἴαι, ἴα, num. adj. plur. *Three hundred*;—at xii. 5 τριακοσίων δηνariῶν is the Gen. of "price" [τρεις, τρι-ῶν, "three"; (α) connecting vowel; Sans. *cat-t*, shortened fr. *da-can-tt*, "a hundred"; plur. Gr. suffix ἴοι, "pertaining to three hundred";—so, in Sans. *pañcha-cat*, "five hundred"].

τρί-ς, adv. [τρεις, τρι-ῶν, "three"] *Three times, thrice.*

τρίτον, adv., [adverbial neut. of τρίτος, "third"] *Thirdly, for the third time; in the third instance*; xxi. 14.

τρί-τος, τη, τον, adj. [id.] ("Provided with three"; hence) *Third.*—Adverbial expression, τὸ τρίτον, *the third time*; xxi. 17.

τροφ-ή, ἥς, f. [for τρεφ-ή; fr. τρέφ-ω, "to nourish"] ("That which nourishes"; hence) *Food*;—at iv. 8 in plur.

τρώγω, (f. τρώξομαι), v. a. *To eat.*

τρώγων, ουσα, ου, P. pres. of τρώγω.

τύπος, ου, m. ("A blow"; hence) *A mark, stamp, print, etc.*, as produced by a blow, etc.

τυφ-λός, λή, λόν, adj. [τυφ-ος, "smoke, mist"] ("Pertaining to τυφος"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind.*—As Subst. : τυφλός, οὔ, m. *A blind man.*

τυφλ-όω -ῶ, (f. τυφλώσω),
p. τετύφλωκα, 1. aor. ἐτύφλω-
σα, v. a. [τυφλ-ός, "blind"]
To make blind, to blind.

ὑγ-ής, ἴς, adj. *Strong* in
health, *healthy, whole* [prob.
akin to Sans. root *VAJ*, "to
strengthen"].

ῥῥατα, nom. and acc. plur.
of ῥρα.

ῥρα-ία, ἴα, f. [ῥρα-αίω, "to
water"] ("That which waters";
hence) *A water-pot, bucket,
pitcher.*

ῥρα, ἄτος, n. *Water*;—
at iii. 23 in plur. [akin to
Sans. *udan*, "water"].

υ-ίός (dissyll.), ιοῦ, m.
("One begotten or brought
forth"; hence) *A son*:—ὁ
υἱὸς ἀνθρώπου, *the son of man*,
i. e. Christ as to his human
nature; xii. 23, etc.;—υἱὸς τοῦ
Θεοῦ, *the son of God*, i. e.
Christ as to his divine nature;
i. 34;—so, at iii. 35, Christ is
termed υἱός in reference to
God, who is called πατήρ.

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur.
of σύ.

ὑμ-έτερος, ἑτέρα, ἑτερον,
pron. poss. [ὑμ-εῖς, "ye, you"]
("Of, or belonging to, you")
Your, yours.

ὑπαγε; see ὑπάγω.

ὑπ-άγω, (f. ὑπ-άξω, 2. aor.
ὑπ-ήγαγον), v. n. [ὑπ-ό, denot-
ing "gradually or slowly";
άγω, (as if in reflexive force,

"to lead one's self"; i. e.) "to
go"] ("To go gradually
away"; hence) 1. *To go away,
withdraw, retire, depart.*—2.
ὑπαγε, 2. pers. sing. pres. im-
perat. *Go thy way.*

ὑπ-αντάω -αντῶ, (f. ὑπ-αντ-
ήσω and ὑπ-αντήσομαι), 1. aor.
ὑπ-ήντησα, v. n. [ὑπ-ό, denot-
ing "gradually"; αντάω, "to
meet"] ("To meet gradually";
hence) *To go to meet; to
meet.*

ὑπάντ-ησις, ήσεως, f. [ὑπαντ-
άω, "to go to meet"] *A going
to meet*:—ἐξῆλθον εἰς ὑπάντ-
ησιν, *they went forth (for a
going to meet him; i. e.) in
order to meet him*, xii. 13.

ὑπέρ, prep. gov. gen. (and
acc.) ("Above"; hence, from
the notion of standing above
one to afford protection) *For,
in behalf of.*

ὑπήντησα, 1. aor. ind. of
ὑπαντάω.

ὑπ-ηρέτης, ηρέτου, m.
[lengthened fr. ὑπ-ερέτης; fr.
ὑπό, "under"; ἐρέτης, "a
rower"] ("An under-rower,
an under-seaman"; hence) *A
servant, etc.*

ὑπ-νος, νου, m. *Sleep* [akin
to Sans. root *SVAP*, "to
sleep"]

ὑπό, prep. gov. gen. and acc.:
1. With Gen.: a. *Under,
beneath.*—b. Of the Agent:
By.—2. With Acc.: *Under,
beneath.*

ὑπόδειγ-μα, μάτος, n. [for ὑπόδεικ-μα; fr. ὑποδείκ-νυμι, "to shew by tracing out"; hence, "to set as an example"] ("That which is set as an example"; hence) *An example, pattern, model.*

ὑπόδη-μα, μάτος, n. [lengthened fr. ὑπόδε-μα; fr. ὑποδέ-ω, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal.*

ὑπο-κάτω, adv. [ὑπό, "under"; κάτω, "beneath"] ("Under and beneath"; hence) With Gen.: *Underneath, beneath.*

ὑπο-μνήσκω, f. ὑπο-μνήσω, 1. aor. ὑπ-έμνησα, v. a. [ὑπό, "without force" (cf. Lat. sub); μνήσκω, "to remind"] With double Acc.: *To remind one, or put one in mind, of something; xiv. 26.*

ῥύσσωπος, ου, m. Hyssop; an aromatic plant, used in Jewish rites of purification for sprinkling water or the blood of sacrifices; see Num. xix. 6; Exod. xii. 22; Heb. ix. 19.

ὑστερ-έω -ῶ, (f. ὑστερήσω), p. ὑστερήκα, 1. aor. ὑστερήσα, v. n. [ὑστερ-ος, "behind, latter"] ("To be *υστερος*"; hence, "to be behind or behindhand"; hence) With Gen. of thing: *To be in lack of something.*

ὑστερον, adv. [adverbial neut. of *υστερος*, "later"] *At a later time, later, afterwards.*

St. John.

ὑφαν-τός, τή, τόν, adj. [ὑφαν, root of ὑφαίνω, "to weave"] *Woven.*

ὑψ-όω -ῶ, f. ὑψώσω, 1. aor. ὕψωσα, v. a. [ὑψ-ος, "height"] ("To give height to"; hence) *To lift up, raise on high;—at iii. 14, of the Brazen Serpent in the wilderness; but in the other passages of St. John's Gospel, of Christ lifted up on the Cross.—Pass.: ὑψ-όμαι -οῦμαι, 1. aor. ὑψώθην, 1. fut. ὑψωθήσονται.*

ὑψωθῆναι, 1. aor. inf. pass. of ὑψόω.

ὑψωθῶ, 1. aor. subj. pass. of ὑψόω.

ὑψώσα, 1. aor. ind. of ὑψόω.

φᾶγειν, φάγω, φάγών, οὔσα, όν, inf., subj. and part. of ἐφαγον.

φα(λ)ν-ω, f. φάνῶ, p. πέφαγκα, v. n. To shine [akin to Sans. root BHÂ, "to shine"].

φᾶνερ-όω -ῶ, f. φανερῶσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: To make manifest.—2. Pass.: To be made manifest; to appear;—in τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς, xxi. 14, τοῦτο is Acc. of respect, and τρίτον is an adv. The words are literally, *As to this* (i. e. in this matter or on this occasion) *Jesus now for the third time appeared or shewed Him-*

self; the English rendering, "this is now the third time that," *etc.*, misleads as to the grammatical construction of the passage.—For the two previous occasions on which Jesus appeared to His disciples, see xx. 19, 26.—Pass.: φάνερ-όμαι -οῦμαι, p. πεφάνέρωμαι, 1. aor. ἐφάνερώθην, 1. f. φανερωθήσομαι.

φάνερωθῆ, 3. pers. sing. 1. aor. subj. pass. of φανερόω.

φάνερ-ως, adv. [φανερ-ός, "manifest, open"] ("After the manner of the φανερός"; hence) *Manifestly, openly*; i.e. *publicly, or in a public manner*.

φᾶν-ός, οὐ, m. [φαν, root of φαίνω, "to shine"] ("That which shines or gives light"; hence) *A torch*.

*Φαρισαῖος, ου, m. ("One separated" from others, as being under self-controul; from root PHÂRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee*. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i.e. of the precepts and opinions of teachers

of former ages. As a body, however, they cared but little for inward purity and holiness.

φαῦλος, η, ον, also σε, ον, adj. *Bad, evil, wicked*.—As Subst.: φαῦλα, ων, n. plur. *Bad things, i. e. wickedness, etc.*

φέρ-ω, f. οἶσω, (p. ἐνήνοχα), 1. aor. ἤνεγκα, v. a. irreg.: 1. *To bear, carry, bring*;—at ii. 8 supply αὐτό, i. e. τὸ ὕδωρ, after φέρετε and ἤνεγκαν;—at iv. 33 supply τι after ἤνεγκεν.—2. Of a vine, *etc.*: also, figuratively of persons: *To bear, produce, yield* [in pres. and imperf. akin to Sans. root BHRI, "to bear, carry," *etc.*; the other parts of the verb are to be assigned respectively to the bases οἶ-ω and ἐνέκ-ω or ἐνέγκ-ω].

φε(ύ)γ-ω, f. φεύξομαι, 2. aor. ἐφύγον, v. n. *To flee, flee away* [akin to Sans. root BHUJ, "to bend."—Pass. in reflexive force, "to incline or bend one'sself"; cf. Lat. *fug-io*; Eng. *budge*].

φεύξομαι, fut. ind. of φεύγω.

φη-μί, f. φήσω, 2. aor. ἔφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root BHÂSH, "to speak"].

φίλ-εω -ῶ, f. φιλῆσω, p. κεφίληκα, 1. aor. ἐφίλησα, v. a. ("To love"; hence, as a mark of love) *To kiss* [akin to Sans. root PRI, "to please; to love"].

Φῖλ-ιππ-ος, ου, m. [φῖλ-έω, "to be fond of"; ἵππ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*; a native of Bethsaida, one of the twelve Apostles.

φῖλος, ου, m. [φίλ-ος, "beloved"; as Subst.] ("A beloved one"; hence) *A friend*.

φοβεῖσθε, 2. pers. plur. pres. imperat. pass. of φοβέω.

φοβ-έω -ω, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, frighten, terrify*.—2. Pass.: **φοβ-έομαι** -οῦμαι, (p. πεφόβημαι), 1. aor. ἐφοβήθην, 1. f. φοβηθήσομαι, *To be seized, or affected, with fear; to be frightened, terrified, etc.*—3. Mid.: **φοβ-έομαι** -οῦμαι, (f. φοβηθήσομαι, 1. aor. ἐφοβησάμην), *To fear for one's self or on one's own part; to fear*.

φόβ-ος, ου, m. *Fear, fright, terror* [either for φόβ-ος, fr. φόβ-ομαι, "to flee affrighted"; or, like φόβομαι, to be considered immediately akin to Sans. *bhāpaya*, "to terrify," a causative verb formed fr. the root *bhī*, "to fear"].

φοβοῦ, contr. 2. pers. sing. pres. imperat. pass. of φοβέω.

φοῖνιξ, ἴκος, m. *A palm-tree, a palm*.

φορ-έω -ω, f. φορέσω (and φορήσω, p. πεφόρηκα), 1. aor. ἐφόρεσα (and ἐφόρησα), v. a. [a

collateral form of φέρω; see φέρω at end] ("To bear, carry"; hence) *To wear*.

φορῶν, οὔσα, οὖν, contr. P. pres. of φορέω.

φραγέλλιον, ου, n. [Gr. form of Lat. *flagellum*] *A scourge*.

φρέαρ, ἄτος, n. *A well*.

φύλακ-ή, ἡς, f. [φυλάσσω, "to watch or guard," through root φυλακ] ("A watching, or guarding"; hence) *A prison*, as the place where persons were kept under guard.

φύλάξω, fut. ind. of φυλάσσω.

φύλάσσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) *To guard, keep, etc.*

φων-έω -ω, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φωνή"; hence) 1. Neut.: a. Of persons: (a) *To speak*.—(b) *To call out or aloud*.—b. Of a cock: *To crow*.—2. Act.: a. *To call; to call to or for*.—b. With double Acc.: *To call one something*;—at xiii. 13, ὁ διδάσκαλος, which is the name the disciples are there represented as giving to Jesus, supplies the place of the second Acc.

φων-ή, νῆς, f. ("That which speaks"; hence) *A voice* [from same source as φημί; see φημί at end].

φώνησον, 1. aor. imperat. of φωνέω.

φωρήσω, fut. ind. of **φωρέω**.
φῶς, **φωτός**, n. [contr. fr. **φά-ος**; fr. **φά-ω**, "to shine"] ("That which shines"; hence) *Light*, whether in a literal or figurative sense.

φωτ-ίζω, f. **φωτίσω** and **φωτιῶ**, v. a. [**φῶς**, **φωτός**, "light"] *To give light to, to lighten*.

χαῖρε; see **χαίρω**.

χαίρω, f. **χάρῶ**, **χάρησομαι** (and **χαίρησω**, p. **κεχάρηκα**, 1. aor. **έχάρησα**), 2. aor. pass. **έχάρην**, v. n.: 1. *To rejoice, be glad*:—**χαρᾷ χαίρειν**, *to rejoice with joy*, a Hebrew idiom for *to rejoice exceedingly*, iii. 29.—2. In salutations: **χαῖρε**, *Hail!*—at xix. 3 used in mockery [akin to Sans. *hary*, "to desire"].

χᾶμαί, adv. *On the ground* [prob. akin to Sans. *kshamā*, as a subst. in the force of "the earth"].

χάρ-ά, **ᾄς**, f. [**χαίρω**, "to rejoice"; through root **χαρ**] *A rejoicing; joy, gladness*.

χάρήσομαι, fut. ind. of **χαίρω**.

χάρ-ις, **ῖτος**, f. [**χαίρω**, "to rejoice"; through root **χαρ**] ("A rejoicing"; hence, "favour"; hence) *A favour, or gift, bestowed; grace, kindness, goodness*.

(**χειμάρρους**, **οὐν**, adj. [contr. fr. **χειμάρρoος**, for **χειμάρτ-**

pe-os; fr. **χεῖμα**, **χείμαρ-ος**, "winter"; **ρέ-ω**, "to flow"] Of winter-streams: *Winter-flowing*, i. e. swollen by the rains and snows of winter.—As Subst.:) **χειμάρρους**, **οὐ**, m. ("A water-course worn by the winter's torrent"; hence) *A brook*, etc.

χειμ-ών, **ῶνος**, m. ("The snowy time"; hence) *Winter* [akin to Sans. *him-a*, "snow"].

χείρ, **χειρός**, f. *A hand* [akin to Sans. root **hr̥i**, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χείρων, **οὐ**, comp. adj. (see **κακός**) *Worse*.

χθές, adv. *Yesterday* [akin to Sans. adv. *hyas*, "yesterday"].

χιλῖ-αρχ-ος, **οὐ**, m. [**χιλῖ-οι**, "a thousand"; **ἄρχ-ω**, "to command"] ("One who commands a thousand" men; hence) *A high military officer or commander in general*.

χίτων, **ωνος**, m. *An undergarment*.

χολ-άω -ῶ, v. n. [**χολ-ή**, "bile, gall"] ("To be full of bile or gall"; hence) *To be angry or enraged*.

χορτ-αῖω, (f. **χορτάσω**), v. a. [**χόρτ-ος**, "grass"] ("To supply with **χόρτος**"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and

Gen. of thing: *To satisfy*, or *fill*, one *with* something.—2. Pass.: *To be satisfied* or *filled*.—Pass.: χορτ-ᾶσθαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσονται.

χόρτ-ος, ου, m. ("The green thing"; hence) For cattle: *Green food*, *grass* [akin to Sans. *harit*, "green"].

χρε-ῖα (dissyll.), ἰας, f. [χρέ-ομαι, another form of χρᾶ-ομαι, "to use"; and in perf. "to want or need" a thing for use] 1. *Want*, *need*;—at ii. 25; xvi. 30, folld. by ἴνα with Subj.;—at xiii. 10 folld. by Inf.—2. With Gen.: *Want*, or *need*, of something.

Χρι-στός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.

χρόνος, ου, m. *Time*;—at vii. 33; xii. 35, μικρὸν χρόνον is Acc. of "duration of time"; so, also, is τοσοῦτον χρόνον at xiv. 9.

χωλ-ός, ή, όν, adj. *Lame*, *halt*.—As Subst.: χωλός, οὔ, m. *A lame man*;—Plur.: *The lame* [akin to Sans. root *KHOL*, "to be lame"].

χώρα, as, f.: 1. *A place*, or *spot*.—2. *A country*, *region*, *district*.

χωρ-έω -ῶ, (f. χωρήσω, p. κεχώρηκα), 1. aor. ἐχώρησα, v. n. and a. [χῶρ-ος, "a place"] 1. Neut.: *To have place* in a person; i. e. *to exist* or

be found in a person; viii. 37.—2. Act.: *To have space* or *room* for; *to hold*, *contain*; ii. 6; xxi. 25.

χωρήσαι, 1. aor. inf. of χωρέω.

χωρ-ῖον, ἱον, n. (dim. only in form) [χῶρ-ος, "a place"] *A place*.

χωρίς, adv.: 1. *Apart*, *separately*, *by itself*, etc.—2. With Gen.: *Apart from*, *without*.

χωρῶν, οὔσα, οὖν, contr. P. pres. of χωρέω.

ψεῦδ-ος, εος ους, n. [ψεύδ-ομαι, "to lie"] *A lie*, *falsehood*.

ψεύσ-της, του, m. [for ψεύδ-της; fr. ψεύδ-ομαι, "to lie"] *A liar*.

ψυχ-ή, ής, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath*:—ψυχὴν αἰρεῖν, (to take away one's breath, i. e.) *to keep one in suspense*, *doubt*, *perplexity*, or *agitation*; x. 24.—2. *Life*.—3. *A soul*.

ψῦχ-ος, εος ους, n. [ψύχ-ω, "to be cold"] ("That which is cold"; hence) *Cold weather*, *cold*.

ψωμ-ῖον, ἱον, n. dim. [ψωμ-ός, "a bit, morsel"] *A small bit*, *a small piece*, *a little morsel*.

ᾧδε, adv.: 1. *In this place*, *here*.—2. *To this place*, *hither*.

οἰκοδομήθην, 1. aor. ind. pass. of οἰκοδομέω.

ὁμολόγησα, 1. aor. ind. of ὁμολογέω.

ὁμολόγουν, contr. 3. pers. plur. imperf. ind. of ὁμολογέω.

ὥρα, as, f.: 1. *A season; a usual, or customary, time for something.*—2. *Time, generally.*—3. *An hour:*—ὥρα ἑβδόμη, *seventh hour*, i. e. 1 o'clock P.M.;—ὥρα ἕκτη, *sixth hour*, i. e. 12 o'clock, noon;—ὥρα δεκάτη, *tenth hour*, i. e. 4 o'clock P.M.

ὥς, adv.: 1. *As.*—2. *Like as, just as.*—3. *In what way or manner; how.*—4. With numeral adj.: *About.*—5. Of time: *When.*

*ὥσαννά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I be-

seech Thee"; in Prayer-book Version, "Help me, now") *Hosanna*; an exclamation or address of entreaty, supplication, etc.

ὥσ-εἰ, adv. [ὥς, "as"; εἰ, "if"] *As if, as it were.*

ἔσ-περ, adv. [ὥς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

ὥστε, conj.: *So that:* 1. With Indic.: To mark a fact. —2. With Inf.: To mark a result or effect.

ὠτ-ιον, ἰου, n. (dim. only in form) [οὖς, ὠτ-ός, "an ear"] *An ear.*

ὠφελ-έω -ῶ, f. ὠφελήσω, (p. ὠφέληκα), 1. aor. ὠφέλησα, v. n. [for ὀφελ-έω; fr. ὀφελ-ος, "help"] *To be of help or service; to be of benefit; to profit, avail.*

ADDENDA.

ἀπεκρίθην, 1. aor. ind. (pass. form) of ἀποκρίνομαι.

ἀπεκρίνᾱτο, 3. pers. sing. 1. aor. ind. of ἀποκρίνομαι.

ἀποθᾶνειν, 2. aor. inf. of ἀποθνήσκω.

ἀπόλλεται, 3. pers. sing. 2. aor. subj. mid. of ἀπόλλυμι.

ἄρατε, 2. pers. plur. 1. aor. imperat. of αἰρω.

ἄρη, ἄρης, 3. and 2. pers. sing. 1. aor. subj. of αἰρω.

ἄρθωσιν, 3. pers. plur. 1. aor. subj. pass. of αἰρω.

ἄρουσιν, 3. pers. plur. fut. ind. of αἰρω.

ἄρῶ, fut. ind. of αἰρω.

(βουλ-εύω, f. βουλεύσω, p. βεβούλευκα, v. n. [βουλ-ή, "counsel"] *To take counsel*).

—Mid.: βουλ-εύομαι, (f. βουλ-εύσομαι), 1. aor. ἐβουλευσάμην, *To take counsel with one's self*, etc.; *to deliberate, ponder, consider*;—at xii. 10 folld. by *ἵνα* and Subj.

γνούς, γνούσα, γνόν, P. 2. aor. of γινώσκω.

ἐβουλευσάμην, 1. aor. ind. mid. of βουλεύω.

ἔγνων, 2. aor. ind. of γινώσκω.

ἐργασμένος, η, ον, P. perf. of ἐργάζομαι.

ἔμεινα, 1. aor. ind. of μένω.

εὐαγγέλ-ιον, ἱου, n. [εὐάγγελ-ος, "bringing good tidings"] ("A thing pertaining to εὐάγγελος"; hence) *Good tidings, glad message*; i. e. *the Gospel*.

ἦκω, f. ἦξω, p. ἦκα, 1. aor. ἦξα, v. n. *To have come, to be present, to be here*.

ἦ-περ, adv. [ἦ, "than"; περ, enclitic particle] After comparative words: *Than indeed, than even*:—in Gr. Test. only at xii. 43.

ἦρα, 1. aor. ind. of αἰρω.

ἱάθεις, εἶσα, ἐν, P. 1. aor. pass. of ἰδομαι.

ἱάσωμαι, 1. aor. subj. mid. of ἰδομαι.

ἱματισ-μός, μου, m. [for ἱματιδ-μός; fr. ἱματίζω (= ἱματίδ-σω), "to clothe":—prps. found only in Gr. Test., and there in the part. perf. pass., ἱματισμένος] ("That

which clothes"; hence) *Clothing, clothes, raiment, apparel.*

ἵστημι :—in no. 2. add :—
In Perf., *To abide, remain, continue*; viii. 44.

καί :—at end of no. 1. add :—
—**καί γάρ**, an elliptical mode of expression, where **καί** reiterates, as it were, what has preceded, while **γάρ** assigns the reason of what follows; *e.g. and* (such and such is the case, or I say so) *for*; hence, commonly rendered, *and truly, for indeed, for of a surety.*

κατέλχeto, 3. pers. sing. imperf. ind. pass. of **κατέχω**.

κᾶτ-έχω, (f. **κᾶθ-έξω** and **κᾶτα-σχῆσω**), 2. aor. **κᾶτ-έσχον**, v. a. [**κᾶτ-ά**, in "augmentative" force; **έχω**, "to have or hold"] ("To hold fast"; hence) Of a disease: *To take possession of, lay hold of, a person.*—Pass: **κᾶτ-έχομαι**, (p. **κατέσχημαι**, 1. aor. **κατ-εσχέθην**, 1. f. **κατα-σχεθήσομαι**).

κέκρίμαι, perf. ind. pass. of **κρίνω**.

λίτρα, as, f. [Gr. form of

Lat. *libra*] *A pound in weight*:—in Gr. Test. found only at xii. 3; xix. 39.

μήτι, adv. [adverbial neut. of **μήτις**, "that no one, that nothing"] In questions to which a negative answer is expected much about equivalent to a negative statement which the speaker challenges the persons, *etc.*, addressed to deny, if they can:—**μήτι οὗτός ἐστιν ὁ Χριστός**; *is this the Christ?* i.e. *this is not the Christ, is it?* iv. 29.

οἶδαμεν, 1. pers. plur. of **οἶδα**; see 1. **εἶδω**.

παρ-εἰμι, f. **παρ-έσομαι**, v. n. [**παρ-ά**, "by, beside"; **εἰμι**, "to be"] ("To be by, or beside" one, *etc.*; hence) 1. Of persons: *To be present or here; to have come.*—2. Of time: *To have come or arrived.*

πάρεστι, 3. pers. sing. pres. ind. of **παρίεμι**.

πίνω, 3. pers. sing. 2. aor. subj. of **πίνω**.

ὢν, οὔσα, ὄν, P. pres. of **εἰμί**.

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